The Missionary Herald

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THE face of Mr. J. Campbell White was made familiar by the recent laymen's meetings to many in the vicinity of Boston who had known but little of him before. From the first his strong personality was manifest, and also his masterful leadership in the Laymen's Missionary Movement, of which he is general secretary. Much is due to him that the Boston conference was carried through to such a satisfactory conclusion. To similar service elsewhere he carries with him the highest esteem and devoutest good wishes of a multitude in and about Boston.

The Cover Portrait

THE article in this issue on European Turkey is the first in a series of twelve to be a feature each month of the year 1909. The intent is, as the general title suggests, to present such facts, historical, personal, and administrative, as will give the reader a comprehensive and at the same time definite and discriminating view of the several mission fields. To attempt to tell the whole story of each or any of the missions in the space available is not only out of the question, but from very multiplicity of detail would defeat the purpose in mind. What we undertake is to tell the story with just enough of detail to bring out in lively relief the distinct features of each mission in its particular locality, development, and actual operation. Such pen pictures, with the maps accompanying them, it is hoped will be of service to our readers, not only for what of information they may carry, but for what they may lend of reality and meaning to other intelligence coming from the mission fields.

Our Missions in Miniature

DR. ELIAS RIGGS, whose portrait appears at the head of our new department, Missions in Miniature, was for sixty-eight years an active missionary of this Board, taking only one furlough in all that period. He was the most accomplished linguist ever connected with the Board in any country. He had a considerable knowledge of something like twenty languages and a scholarly knowledge of twelve. The Bulgarian and the Armenian Bibles are regarded as his work, but they represent only a small part of his colossal labors. Two children of Dr. Riggs and six grandchildren are now missionaries in Turkey.

The Miniature Portrait

THE jubilee of this observance as a special missionary occasion is drawing near. In 1860 the Evangelical Alliance, in response to an appeal of missionaries, gave central place to missions in its Week of Prayer subjects. This has continued with varying emphasis ever since, till in 1909, the grand climacteric year, a majority of the topics listed have a direct outlook on world-wide missionary interests.

The Week of Prayer

THE second period in the revolution of Turkey has begun. Constitutional liberty was secured at a stroke; it is now to be organized and developed. The letters of Messrs. Riggs and Trowbridge in this issue of the *Herald* indicate the difficulty of the task before the Committee of Liberty and Justice; they show, too, how bravely it is being met. Scarcely less amazing than the wresting of the constitution from the Sultan is the steady

The Second Stage

and judicious course of the Young Turk party in establishing the new order.

Incidentally these letters reveal the place of the American Board in Turkey, and, together with Secretary Barton's article, opening the Foreign Department, emphasize the good providence of God in making ready a people for the new day of opportunity.

Laymen in Conference

NATURALLY this number reflects in good degree what was said and done at the recent conference in Boston held under direction of the so-called Laymen's Missionary Movement. The interest in it from the first was deep rather than demonstrative. It was a growing interest, not so much with increasing fervor as with broadening conviction and co-operation. It generated force in the form of cool calculation rather than of superheated enthusiasm. In this very fact is the promise of its staying power. We commend to our readers the impressions of it given elsewhere by a representative layman, pastor, and missionary as strong side lights at different angles upon an occasion of great moment for the immediate future of missionary achievement.

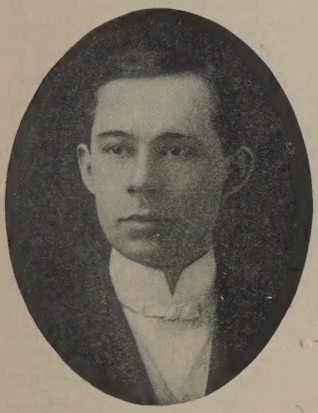
The Succession in China

A FEW years ago the future of China seemed bound up with the life and purposes of the Empress Dowager. Men almost prayed that she might be removed from the path of progress, and many were the prophecies of what would happen after her death. But reform in China did not wait for the death of the Empress Dowager, and when it did occur the conservative forces in the national life proved stronger than was imagined. By a strange coincidence the nominal head of the Chinese empire, the Emperor Kuangsu, and the real ruler of China, his aunt, the Empress Dowager, died within one day of each other, on the 14th and 15th of November. The emperor was in his thirty-fourth year of nominal reign, and the Dowager had maintained for forty-seven years a dominant personal influence in the government of China, whoever was the reigning emperor and whatever policy prevailed among her ministers. She crushed the reformers of 1898; she encouraged the Boxers of 1900; she honored and trusted Chang Chi Tung and Yuan Shih Kai, the strongest leaders of the new China. Like the weak boy emperor, she accepted the reform proposals of her counselors, but, with more shrewdness, waited until public sentiment demanded these reforms and the reformers were the popular party. Her personal policy was the maintenance of the Manchu dynasty and her own influence. She sternly repressed the anti-dynastic spirit which smolders in the south of China and which had been fanned into flame among the Chinese students in Japan. But it was not the restrictive measures of the end of her reign that prevented an outbreak of rebellion after her death, but the constructive forces of reform, the new, healthy vitality of China's life. And so with a new child emperor, Pu Yi, and a regent, Prince Chun, nominal rulers of China, but practically under the same strong, sane leadership of Chang and Yuan, that great country advances quietly to her place among modern nations.

The New Almanac

"USELESS as last year's almanac" has rightful place among the proverbs. At the same time it bears witness to the usefulness of the new almanac when another year is at hand. It is clearly what large numbers of people are counting on in the case of the American Board Almanac for 1909, as the orders already booked for it approach the 5,000 mark. And it certainly will be of much use to everybody who will put it to anything like all the uses of which it is capable. It will serve to post them not only as to days of the month and week, hours of sunrise and sunset, phases of the moon and positions of the planets, but equally well as to situations and move-

ments, as to features and aspects, on the face of the earth. There are many homes in which its place is assured among the household goods. There are still more homes in which the good of it will be put to proof if only they will begin the new year with it. There is still time to send for and secure it before the 1908 Almanac is quite out of date.



REV. VINTON P. EASTMAN

MRS. FLORENCE CUTLER EASTMAN

En Route for China

WE chronicled last month the departure of Rev. and Mrs. Vinton P. Eastman to join the North China Mission. We are glad to be able now to give likenesses of these recruits, who by this time must be nearing their destination. Mr. Eastman was born in Greenwood, Io., where he enjoyed the great blessing of a Christian home. His early studies were pursued in the schools of the neighborhood, but in 1900 he entered Carleton College, from which he was graduated in 1903. He spent some time teaching and preaching, and in 1904 he entered Oberlin Theological Seminary, graduating from that institution in 1907. His rank as a scholar was high, and he was an acknowledged leader during his college and seminary life. He early became a Student Volunteer, and was ready to go wherever the need was greatest, though his preference was for China, to which field the Prudential Committee was glad to designate him.

Mrs. Eastman, whose maiden name was Florence M. Cutler, was born at Glencoe, Minn., but her family removed later on to Northfield, Minn., where she became a member of the Congregational church. She was graduated from Carleton College in 1903, and since then has been teaching for three and a half years in high schools and also has taken a course in the Young Women's Christian Association Secretary Training Institution in Chicago. The North China Mission will probably locate Mr. and Mrs. Eastman at Lintsing, though there are several stations which are clamoring for their aid.

The Annual Report

THE Annual Report of the American Board of Commissioners for Foreign Missions for 1908 is now available in pamphlet form for any one who will be at pains to apply for it at the Publishing Department, Room 102, Congregational House. The pamphlet contains the Minutes of the Annual Meeting, reports of the Treasurer and Home Department and of all the missions, as submitted to respective committees at the Annual

Meeting. There are also several tables of a statistical character and lists of names connected with the history and administration of the Board, which give it much value for reference.

Men and Missions

ALL who were in attendance at the last annual meeting of the American Board in Brooklyn will agree that there was no point in its sessions at which the tide of attention or intentness rose higher than during the address of Dr. Talcott Williams on "Men and Missions." It was an unusual conjunction of "the man, the subject, and the occasion." The speaker, born and reared as a child in a missionary home, now as editor of a great daily newspaper in a position commanding widest outlook upon the world, had fresh before him and his hearers the romance of regenerated Turkey, the land of his birth. It was a matter of course that such a man with such a theme and at such a time should strike fire and kindle an audience so fully in sympathy with him. That address, taken by a stenographer and revised by Dr. Williams himself, has been issued by our publishing department, in a neat, single column pamphlet of fifteen pages, for free distribution. Requests for it from pastors and others will be promptly answered with such numbers as may promise to make it widely serviceable.

Missionaries as Publicists

THE steamship *Tanyo Maru*, which reached Yokohama early in October, had in its list of 130 passengers when it sailed from San Francisco two of our well-known missionaries to Japan, Drs. DeForest and Newell. Among their fellow-passengers were about thirty men representing chambers of commerce from cities of the Pacific States and Hawaii, who were delegates to Japan in answer to an invitation reading thus: —

"The Chambers of Commerce of Tokyo, Osaka, Kyoto, Yokohama, and Kobe desiring to give expression to their feelings of friendship and good will toward America and Americans, and wishing also to quicken sentiments of mutual attachment and good neighborhood which unite the peoples of the two lands, have resolved to extend a cordial invitation to a number of representative citizens of the Pacific cities of the United States to come to Japan during the coming chrysanthemum season."

These commissioners were quite free from the Pacific-coast prejudice against the Japanese, were open-minded and eager to get in advance the best possible information about Japan. So they gladly availed themselves of such first-rate sources of information as Drs. DeForest and Newell, and also Mr. C. Koike, Japanese consul general at San Francisco, who, with his wife, was also of the ship's company. They not only listened to addresses from these brethren, but plied them with questions for hours at a time, and gave them a place of honorary membership in one of their committees holding daily sessions. Like Judge Taft and others seriously desiring first-hand knowledge of the situation and tendencies among the Far Eastern peoples, they found most discerning and reliable publicists in the missionaries, as was testified by the resolution of thanks to them which was placed upon record.

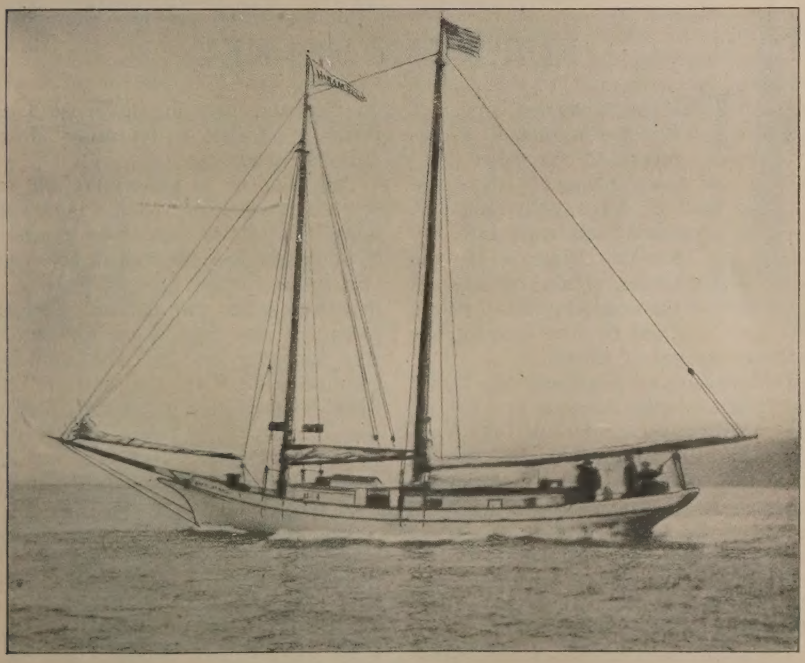
L'Entente Cordiale

AGREEABLE to such reading as our missionaries have all along made of the Japanese national mind is the interchange of clear understanding and cordial feeling between the United States and Japan in the person of Secretary Root and of Minister Takahira. While not a formal treaty, it is perhaps for that very reason a franker and less equivocal commitment of both nations through their ministers of state to mutual good will and good fellowship. It is a consummation devoutly to be thankful for, and if the visit of our battleships to Japan, described by Dr. Rowland upon another page, has contributed to it, it is the best use to

which battleships could possibly be put, and goes far to avert the necessity of building more.

In Commission

THREE events identified with the name of Hiram Bingham followed in quick succession. First was his presence at the Brooklyn meetings of the Board, with the profound impression made by his addresses. A few days after came his sudden death in the hospital at Baltimore. Then after another short interval, on the further side of the continent, at San Francisco, a new, ocean-going vessel bearing his name slid down the ways into the Pacific waters, and sailed out through the Golden Gate to perpetuate his missionary service among the multitude of oceanic islands. The *Hiram Bingham No. 2* is a small schooner sixty-three feet long and sixteen feet beam, with an auxiliary gasoline engine of forty-five horse power. Her commander is Capt. Alfred Walkup, having a crew of four men and his two children for shipmates. But his real ship's company is far larger than that, for thousands of children in Sunday schools, mission bands, and Junior societies all over the country feel themselves to be quite in the same boat with Captain Walkup from the part they have taken in helping to build the little ship. Already it is about half paid for by such taking of shares in it. So there is yet room for more children to get on board the *Hiram Bingham* with Captain Walkup, and to be his shipmates in missionary cruising among the coral islands.



THE "HIRAM BINGHAM NO. 2"

Our Missions In Miniature

EUROPEAN TURKEY

Stations,	5
Outstations,	58
Missionaries,	28
Native laborers,	96
Churches,	19
Communicants,	1,408
Schools,	30
Pupils,	847
Native contributions,	$6,272

DR. ELIAS RIGGS

CHIEF CITIES

In Bulgaria

Sofia Samokov
Philippopolis

In Macedonia

Salonica Monastir

In Albania

Kortcha Tirana
Ebbas

EUROPEAN TURKEY

THE southeastern corner of Europe is second in interest to no other part of the continent. It is the land of Mount Olympus. It produced and sent into the world Alexander the Great. From here issued the call to the Apostle Paul to come into Europe with the gospel of Christ.

This mission of the American Board covers Macedonia, Albania, and a large part of Bulgaria, including four leading races, the Bulgarians, the Albanians, the Greeks, and the Turks. Probably there are not four other races in the world which impose a severer task upon the gospel of fraternity and brotherly love. When all these peoples really love each other the millennium will be near at hand.

The only other mission board represented in this field is the American Methodist Protestant, which is in Bulgaria north of the Balkan Mountains. The rest of the country, with its dominant populations, is dependent upon us for the gospel, interpreted into terms applicable to its daily life and national needs.

The country is generally bold and rugged, imparting to its inhabitants not a little of its own stern character. Brigandage has flourished here more than in any other part of Europe. It has been quite the custom to capture prisoners and hold them for ransom, the business, on the whole, proving remunerative. In the case of Miss Stone, the amount of ransom paid was considerably more than her weight, pound for pound. Here was a woman worth, in the judgment of the American people, her weight in gold.

The field occupied by our missionaries reaches from the Adriatic Sea directly eastward across the peninsula nearly five hundred miles to the Black Sea, and from the Balkan Mountains on the north 140 miles southward to the Ægean Sea, covering an area considerably larger than all New England, with about the same population.

There are more railroads in this section of the Turkish empire than in

any other of equal size, but away from these the roads are of poor quality, being mostly mere trails. While this mission lies wholly in Europe, its field is for the greater part as wild and, in large areas, uncivilized as any belonging to the Board.

Work is carried on principally for Greeks, Bulgarians, and Albanians. The Greek work is looked after mostly from Constantinople, and is confined mostly to the Greeks in the eastern sections of the mission, nearer the Porte. The missionaries are in contact with the Bulgarians in all of the stations, while the new work just opening up among the Albanians is at present bringing us into the most intimate touch with that wild and interesting race. It is of these people that Lord Byron wrote: —

Fierce are Albania's children, yet they lack
Not virtues, were those virtues more mature.
Where is the foe that ever saw their back?
Who can so well the toil of war endure?

A GROUP OF ALBANIANS

Their native fastnesses are more secure
Than they in doubtful time of troublous need.
Their wrath how deadly, but their friendship sure
When gratitude or valor bids them bleed;
Unshaken, rushing on where'er their chief may lead!

Among these people we are just opening a most interesting branch of the mission by two new missionaries, sent out with funds especially provided for the purpose. As this work was being organized the revolution came, giving the Albanians freedom to hear the gospel and send their children to Christian schools. The missionaries are now at liberty to use and teach the Albanian language (which was denied before) and to travel freely throughout that formerly almost forbidden country. The Albanians give them a hearty welcome wherever they go.

The Bulgarians are a people of ancient renown, holding an important place in the wars with the Greek throne, and later against the aggressions of the Mohammedans. For 500 years they were subject to the Turks, and only succeeded in throwing off that yoke in greater part in 1877,

but did not proclaim complete independence until 1908. One of their most famous kings, Boris, accepted Christianity in 1861, since which time they have called themselves Christian, although having no independent ecclesiastical existence until 1870, when their Exarch was recognized by the Sultan of Turkey. Previous to that time they had been dominated by the Greeks to such an extent that their native language was restricted and their literature well-nigh destroyed.

Leaders among this able race unhesitatingly declare that for their modern Bulgarian literature they are primarily indebted to the American Board missionaries. Some seventy of the first 100 volumes printed in their spoken tongue during the last fifty years were the product of missionary labors.

The Bulgarians were among the first of the Christian races in Turkey to appreciate the privilege offered them by Robert College. Their students were quick to learn and able to make practical use of their knowledge, so that when the inevitable struggle came between this rising, ambitious race and Turkey there was a sufficient number of educated young men to organize and conduct an independent government and to inaugurate a progressive administrative policy.

The great lack of the new nation is moral and religious. Long dominated by the Greek Church, with their own language under ban, it was natural that their religion should have become an empty form. Even the forms of religion have been largely repudiated by the leaders in recent years.

Under these conditions little place has been given to temperance and morality, even among the clergy and the teachers. With a national church and an excellent system of schools, they are not training their youth in moral integrity and in reverence for divine things. Herein lies the peril of the new empire.

It was because of these recognized conditions and needs that missionaries began work for these people. They started with the Bible, translated into their spoken tongue by Dr. Elias Riggs. In this particular the beginning of the European Turkey Mission was unique. In other missions Bible translation has been a part of the task for which they were organized. But in Bulgaria the formal opening of the mission in Eski Zaghra was signalized by the first bound copy of the Bible in Bulgarian upon the table at which Drs. Riggs and E. E. Bliss kneeled in prayer with Sec. N. G. Clark, who accompanied them. The Bulgarians eagerly accepted the new translation, not so much because it was the Bible as because its language was the language of their homes and of their race. A weekly evangelical paper was also started, the *Zornitsa*, which today, amid many Bulgarian periodicals, is the only Christian paper printed in that language.

A printing plant under the care of our mission has naturally grown up at Samokov, where students could be employed to do the mechanical work. A great variety of general literature has gone forth from this press, and at the present time it is printing the Bible in Bulgarian for the American Bible Society. The mission has not attempted to compete with the Bulgarian education. It soon became apparent, however, that Christian leaders could not be expected to come from schools in which morality and sobriety were the exception and not the rule, and where infidelity is the order of the day. Hence a boys' school was established at Samokov to train young men for positions as preachers and teachers among their own people. Students of this school now command important places in the country as preachers, teachers, editors, authors, and officials of various classes. The Collegiate and Theological Institute is pre-eminently a school for the training of safe Christian leaders for that coming little empire.

Three important mission girls' schools exist, one each at Samokov in Bulgaria, at Monastir in Macedonia, and at Kort-

cha in Albania. The Industrial and Theological Institute at Salonica aims at a distinctively practical education for young men.

A GLIMPSE OF MONASTIR

The places occupied by the missionaries are widely scattered, three being in Bulgaria — Samokov, Philippopolis, and Sofia; and three in Macedonia — Monastir, Salonica, and Kortcha. Sofia and Philippopolis are connected by rail, and Samokov is only a day's drive from Sofia, while a railroad joins Salonica with Monastir.

Just fifty years have passed since the American Board began work among the Bulgarians. This half century has been marked by periods of great popularity and of persistent persecutions, by wars and famine and massacres. Through it all the missionaries have remained, ministering relief to the starving, help to the suffering, and comfort to the disheartened.

It is an interesting fact that the missionaries in Macedonia were in the midst of the revolution that inaugurated the new order of things in Turkey. The new constitution was proclaimed in Monastir on July 23, one day in advance of its proclamation in Constantinople, and on that date the troops and officials publicly took the oath of allegiance. It was because of the stand taken by the Turkish troops in Macedonia and by the Albanians that the Sultan of Turkey made haste to restore the constitution that had lain quiescent for over thirty years; and it was under the advice of the Committee of Union and Progress at Salonica that he changed his cabinet and proceeded with haste to establish a new Turkey.

In the midst of these conditions the missionaries of the American Board are at work, preaching the simple gospel of Jesus Christ, training young men and women for Christian leadership, and preparing and sending forth to the Bulgarian people a Christian and educational literature, while in its recently organized branch it is reaching that most virile and least civilized race in Europe, the Albanians.

THE LAYMEN'S AWAKENING

GREATER BOSTON CONFERENCE

THIS group of missionary gatherings, participated in by men of at least five denominations and covering ten days, from November 13 to November 22, was of more than passing moment. The immediate impression of it was definite and distinct. Far-reaching and permanent outcome from it, of course, will depend upon the diligence and steadiness with which it is followed up. And the particular form in which the varied proceedings of the series culminated in the great mass meeting of men in Symphony Hall on the final Sunday evening seems full of promise that the follow-up is to be thoroughly concerted, well sustained, and effective. This means the application of methods sufficiently tried out in the field of modern business achievement to the development and husbanding of missionary resources. The press reports of the meetings in detail by the Boston and other dailies and by the weekly religious papers were so full as to make anything of that nature in these columns superfluous. Observations of such an occasion from different angles must be of peculiar interest and worth. So we are making a review of this laymen's conference through the eyes, first of a layman, then of a pastor, and, last but not least, of a missionary. From these together an excellent idea may be gathered of the meetings as a whole by readers who could not attend them; and those who were present at some or all of them may take another opportunity to refresh and confirm their own impressions.

A LAYMAN'S IMPRESSIONS

By Mr. GEORGE E. ADAMS, of Brookline

MY earliest contact with the Laymen's Missionary Movement was at the banquet in Tremont Temple, Monday evening, November 16.

The first thing to catch my eye was a canvas in front of the speaker's desk, on which were painted in large letters the words, "The world for Christ in this generation."

My mental comment was, A worthy sentiment, but somewhat visionary. As the exercises following the dinner proceeded the motto seemed less visionary, or possibly my own vision was somewhat clarified by the clearer perception of the men who evidently believed in the practicability of the undertaking, as a man does believe in a cause into which he has put his money and his time.

A chart hanging above the speakers' heads showed clearly one of the reasons why the world has not already been made acquainted with the message of love and hope which our Lord brought 2,000 years ago. This chart gave the membership in the principal evangelical denominations in Greater Boston, together with their gifts per member to foreign missions.

The hundreds of millions of people who have not yet heard the gospel, when set over against the few who have gone to carry its message (so few because of inadequate financial support), suggest a very faulty calculation on the part of the followers of Jesus.

As I understand, one object of this movement is to teach saints to multiply and divide.

Bishop Lawrence graced the occasion

with a dignified, manly statement of the necessities of the case and his own faith in the success of the movement. Dr. Silas McBee, editor of *The Churchman*, would have aroused an audience less in sympathy with him than the one he addressed. Then followed an entertaining and suggestive talk by Colonel Halford. The closing speech, by J. Campbell White, General Secretary, conveyed to my mind as I have never before realized it the importance of the opportunity and the obligation to invest money, as well as prayer and effort, to increase the missionary force, that the work whose foundation has taken a hundred years may be completed in a much shorter time. In fact, I believe one of the most impressive lessons of this convention has been that the man who pays and prays (provided he pays until he feels it) need not be ashamed that he does not go.

Beside this Monday evening session I attended an institute on Tuesday afternoon in Park Street vestry, where the proper way of organizing missionary committees in the individual churches was discussed. The offhand way in which Mr. White disposed of the questions fired at him recalled Mr. Moody's crisp and ready answers. Again, on Wednesday evening I had the pleasure of listening in Tremont Temple to a very practical talk by Mr. Charles A. Rowland, of Athens, Ga., who is, apparently with great success, stirring up his own denomination (the Southern Presbyterian) to activity in completing its share of the world's evangelization. As they have only a trifle of 25,000,000 people in the un-Christian world assigned to them, Mr. Rowland hopes their part may be accomplished first; and as our Southern brethren figured forty years ago that one "Johnnie" was the equal of six "Yanks," who shall say? Mr. Rowland told us that the South is today increasing in wealth seven times as rapidly as Great Britain. Surely, if his advice is taken, a large amount of that wealth will be invested where thieves do not break through nor steal, and where directors do not vote the common stock out of existence after assessing it all it will bear. Following another awakening address by Mr. White, Dr. Vance (Dutch Reformed), of Newark, N. J., spoke on "The Minister the Key of the Situation," causing the laymen to rejoice that it is not all on them.

On Sunday evening, at Symphony Hall, 2,000 men stood on their feet to express their admiration of Dr. Grenfell, which reception seemed to embarrass him about as much as a good morning from a friend — what a missionary sermon his life is! — and pledged themselves to submit to be squeezed to the extent of an additional two-thirds of a cent a day on their missionary gifts, to raise the per member contribution in Greater Boston to three dollars per year.

I wonder if some men reckoned how many annual missionary payments would be covered by the cost of one Symphony concert season ticket and its premium. The strength of the movement is probably in its moderation, but it seems improbable that we shall give ourselves poor on three dollars a year for foreign missions.

In my own church, on the previous Sunday, a returned missionary from India knocked out about the last prop from the man who has claimed that the un-Christian nations are now so well off with their own gods it is foolish to disturb them, by telling us of the customs which prevail in the religions of India. Well, what are we going to do about it? Your church is, perhaps, already a liberal giver to foreign missions? So is mine. We shall give this year about seven dollars per member to the American Board and the Woman's Board of Missions; but in our collection a few Sundays ago four-fifths of the money came from one and one-half per cent of the members; ninety-eight and one-half per cent gave one-fifth of the money. If the work is to be done, some way must be found of demonstrating to the ninety-

eight and one-half per cent in my church and yours that character building is the investment above all others that pays; and when, as at present, men and women are waiting to be sent to China and India and other un-Christian countries with this message of love, it is worse than a crime to withhold the money of which we have been made stewards. In speaking of a religious undertaking a few days since a friend said to me, "I can give generously to this cause 'if it's business.'" He meant, if it could be shown to be expedient and not an unwise investment. In this business of elevating our fellowmen, which we believe has occupied the thoughts of the Almighty during all the ages, surely we may find sufficient and justifiable employment for our prayers, our time, and (the Lord's) money.

THE IMPRESSIONS OF A PASTOR

By Rev. ROBERT A. MacFADDEN, of Danvers, Mass.

IT need hardly be said that a country minister going for a week to the missionary conference is not entitled to speak with any authority, and yet he has the right to give his own impressions. He ought to have caught the appearance of things, as an average man not entirely blind would see, and for even this there must be some underlying reason.

No one could attend these sessions without recognizing that an old fallacy had been exploded. There is a popular tendency to regard God's mercies as something especial to this nation; to our armies, to our ships, to our plans; to forget for the time that God's mercies to us are not separated from his administration of all the nations of the earth, and that his great plan is not to bring America alone to perfection, but all the brotherhood of the nations which are made of one blood and are indeed brethren. This was the first and lasting impression. As we look across the water into the Near East and the Far East and ask what of the barometer, we are forced to say, "Fair Weather!" It indicates the coming of better days all over the world for the common people. They are waking up and nations are recognizing their responsibility, and the opportunity of the kingdom of God has not been paralleled in the world's history. The world is ready for the gospel, yet somehow the evangelization halts.

My second impression was the inadequate conception of the magnitude of the missionary enterprise, and the ease with which it can be met and mastered. A few individuals have waked up. They recognize God's hand in the whole world, but the vast majority of the members of the church must yet be roasted over a slow fire of missionary agitation in order to burn enough cotton out of their ears that they may hear with their ears and understand with their hearts. The great body of the Christian world knows nothing about the non-Christian world. It knows its own church and its own particular problem, and it knows little else. There is a splendid response on the part of some of the laymen, but what we need is to saturate the whole church with the missionary spirit. I think of a man who has no conception of what it means to *give*. He gives $100 a year to the church he attends and nothing to missions. He is applauded for his generosity. That same man took seven members of his family recently to the Grand Opera in Boston, and spent more on that one night for his pleasure than he does in a year for the religious privileges of his entire family. He took the same group away with him for a ten days' journey, and spent more than a thousand dollars on it. One of the most censorious women I know gives five dollars a year for two seats in the church where she worships,

and spends almost as much as that every time she comes from her home to attend a Symphony concert in Boston. These people may be duplicated in every parish, and these are primarily the field for the missionary.

My third impression was that every man ought to be his own executor. If a man is going to make investments for eternity he has got to do it now. The example of Dr. Goucher in China with his $100,000 and 50,000 Christians today; of a merchant in Montreal, who has pledged to God that he will never add one dollar more to his capital; of Mr. Barker in California, who has dedicated to missions the entire income from the Barker Block in Berkeley; of Mrs. Hartley in New York, who, founding the "Emma Hartley Scholarship" in Union Seminary, is sending every year to the ends of the earth the picked men of the world, one of whom is today at the head of a great religious department in Harvard University, and who recently was chairman of a deputation that went at its own expense to study the fields of this vast missionary enterprise. These examples are all thrilling, and they are bearing fruit. The secretary of the Young Men's Christian Association told me last week that a business man sent for him, and this was his conversation: "I have not been giving as much as I should. This missionary conference has made me feel small. I have been giving you fifty dollars a year. Here is my check for $500 a year." This *is* in the air, but what we need to do is to saturate our churches with this missionary zeal. It is better that 100 members of a church give one dollar each than that one should give the entire amount. The poor, those in moderate circumstances, have not yet risen to the privilege of the sacrifice for those in bondage in non-Christian lands. The key to the situation is not the minister. A great deal of what was said about him is true, his lack of interest, his fear of diminishing the resources of his own church, and many other things. But, after all, the key to the situation is not the minister; it is not the laymen; it is the minister and the laymen; when they get together, plan, pray, and work together, the evangelization of the world will no longer halt; the individual church will no longer live at a poor, dying rate; in saving others it has saved itself.

FROM A MISSIONARY'S POINT OF VIEW

By Rev. CHARLES T. RIGGS, of Constantinople

ANY one who attended even a few sessions of the Laymen's Missionary Conference at Boston must have been struck first of all with the *able leadership* of the Laymen's Movement. It is a matter of perhaps justifiable pride, from a missionary's point of view, that not a little of the training of J. Campbell White in Christian leadership came to him through his ten years' service in India. Equally encouraging was the showing as regards local leadership in Boston, in the persons of Dr. Capen, Colonel Haskell, Robert Treat Paine, and other representative laymen. So much of the efficiency of an army depends on its generals that one is constrained to believe in the success of this movement because of its splendid executive.

Another very prominent feature was the *interdenominational* character of the gathering. In fact, the emphasis was never on the individual church, but altogether on the duty and privilege of co-operation. There are on foreign fields so many institutions of all kinds where several denominations co-operate, and everywhere the feeling of unity and the desire to forget denominational lines are so strong that it is a joy to a foreign worker to see the same spirit gaining ground at

home. In many mission fields the Christians have yet to learn that separate churches exist. They naturally believe that the Body of Christ is one through all the world, and that the days of the parties of Paul and Apollos and Cephas are past. And here is a movement that bids fair to demolish all walls of partition, and every missionary is thankful for this.

One of the strong notes struck was that of *personal responsibility* on the part of every man, as well as of every church, to do a definite part in the world's work. The striking array of figures presented by Mr. White as to how much, in lives and in money and in time, it would take to evangelize the world or any given district struck many as altogether too mechanical; yet it doubtless served a purpose in driving home to many a layman the exact measure of his own responsibility to a definite body of Christless fellow-beings. When every church member realizes that his obligation does not end with his own rescue from destruction, but merely begins there, then we may expect larger co-operation in world-wide evangelism.

A most needful emphasis was placed on the increase of contributions through *systematic giving* by *every* church member. Doubtless there are very few who are giving all they might give; yes, probably very few who rise above the Hebrew standard of one-tenth to the Lord. Only those who do rise above this know the blessedness that comes of giving. But there are many who have no share at all in the work abroad, and yet rank as members in good and regular standing in the home churches. The plan to visit every church member, and solicit from him a regular, systematic gift for the foreign work, strikes a missionary as an introduction into the home churches of a plan long in vogue on the foreign field.

The *educational feature* of the present campaign is a most encouraging one. Any one who has spent any time among the home churches in the interests of the foreign work will realize that information begets interest, and that up-to-date information is rare among laymen. It is, indeed, refreshing for the itinerating missionary on furlough to see the eagerness with which the average man in the pew drinks in fresh news from a far country. But such personal testimony can at best reach only a few, and that but superficially. The plans outlined in this conference and the books and other reading matter suggested, and more especially the suggestion that one meeting a month be turned over to the laymen, when they shall be responsible to give out fresh news that they have personally acquired by careful study — these methods will certainly bring as one result a more intelligent comprehension on the part of the laymen of the wonderful present opportunity in all parts of the world. Wherever this study is systematically pursued deep and lasting reflex spiritual results will surely be seen in the home churches.

But naturally the point where the Laymen's Movement comes closest to a missionary's heart is where he thinks of the *possibilities on the field*. Looking over that splendid audience of that last evening, in Symphony Hall, one instinctively asked: "Does this mean a steady increase of available resources? Is the day of retrenchment really over? Has the word 'debt' become obsolete? Can we go forward instead of merely marking time?" If the seventy-five or eighty per cent increase voted for in Greater Boston is followed by a corresponding increase throughout the commonwealth and the whole country, such a hallelujah chorus would rise from your representatives on the firing line that even the Philistines would say in truth, "God is come into the camp." Such marvelous awakenings as challenge us in China and Japan, in Turkey and Persia and India and Russia, call for something more substantial than songs of loudest praise. They call for the very sort of united action on the part of the Christian

A STREET IN TOKYO DECORATED FOR THE AMERICAN FLEET

manhood of America that is represented by this Laymen's Movement. "Prove me now herewith, saith the Lord of Hosts."

JAPAN AND AMERICA

1853 and 1908

By GEORGE M. ROWLAND, D.D., of Sapporo

IN 1853 four "black ships" flying the Stars and Stripes appeared at the mouth of Tokyo Bay, and Perry knocked at the door of a hermit people. In 1908 the "white armada" of sixteen great battleships, under the same flag, appeared in the same waters, and Sperry entered a wide-open door.

Perry came uninvited; Sperry came in response to an urgent invitation.

Perry was suspected and feared; Sperry was trusted and loved.

Perry had to press for admission; Sperry was overwhelmed by the unmistakable cordiality of the welcome and embarrassed by the superabundant hospitality.

Each commander brought greetings from a broad-minded, great-hearted President. Each represented a nation of ever friendly disposition. Each sought to secure and strengthen relations of peace, helpfulness, and brotherly love.

The government and people of Japan, because of their long isolation, were very hesitant and reserved toward Perry. But even at that early date a few prophetic minds saw good beyond the confines of their own shores, and received the embassy in the friendly spirit in which it came. Perry's truthfulness, persistence, and tact at last met with response. Japan and America became fast friends.

For more than half a century that friendship has continued and deepened. Local feeling and minor incidents have not been wanting to somewhat mar the growing fraternity. But

the two nations in the large, as represented by their respective governments, have not misunderstood one another. Their cordiality has steadily deepened without considerable interruption.

To Japan probably belongs the credit of earlier coming to full trust and confidence in her neighbor. Japan has regarded America as in many ways her teacher and benefactor; and the true Japanese always renders to teacher or benefactor a devotion and gratitude full and lasting. It is this gratitude that has helped the Japanese to overlook some things that otherwise would have given more serious offense.

But though Japan may have trusted earlier she can hardly be said now to trust more deeply.

It has been the privilege of the writer to be in Tokyo and Yokohama from five days before the arrival of the fleet till after its departure; to witness the lavish and enthusiastic preparations by the Navy Department, the cities of Tokyo and Yokohama, and by many private citizens; to take active part in the welcome; to converse with individual Japanese of different walks in life and with many officers, marines, and blue-jackets of the fleet; to be the means of communication by interpretation between officer or patrolman or private of the guests and officer or merchant or citizen of the hosts; to feel the pulse of host and guest, and to see them warm increasingly as the days passed by.

There is no mistaking the heart of both parties, from ruler to the humblest citizen. The spontaneous and whole-souled cordiality of the welcome accorded to Sperry and his fleet by the whole Japanese people, from His Imperial Majesty, the emperor, down to little school children, has removed the last vestige of reserve, if such there was, from the hearts of the men of the fleet and, it is to be hoped, from the heart also of every American citizen.

These two great peoples mutually trust and are trusted. Between them the brotherhood of man is realized. They have no written treaty of alliance. They need none. They will now go on, hand in hand, to work for the peace and prosperity of all peoples as they have opportunity.

KOREA IN TRANSITION

By JAMES H. PETTEE, D.D., of Okayama

THE peninsular empire that hangs out over the edge of Eastern Asia is passing through a crucial experience. It is attempting simultaneously to digest a religion which it enjoys and some political pills which it finds bitter to the taste. Koreans have found it an easy matter to turn from the unsatisfying worship of evil spirits to the comforting and strengthening doctrines of the Jesus' way.

Recent personal observation convinces me that the great religious revival that has been going on in Korea these past months, and is still in progress, is genuine, widespread, and rightly the cause of profound gratitude and encouragement. Missionaries, especially Presbyterians and Methodists, are worked to the breaking point simply to sort and train those who are rushing by thousands into the churches. While I was in Ping Yang last month one such worker returned from a three weeks' tour, during which he had visited seventeen country churches and baptized 170 persons. The Central Presbyterian Church in that city, organized a dozen or so years ago, has sent off three large colonies in the city and thirty-two smaller ones in outlying country towns, and still has enough members left to fill its large building at an ordinary midweek prayer meeting.

No more timely or telling work is being done anywhere in the world

A TYPE OF KOREA

than that of giving the gospel to this patient, easy-going, philosophy-loving, indolent, unpractical people. They needed its strength and its stimulus. It finds them, and is reforming the nation.

Poetry has given place to mathematics as the fad of the hour; the political situation, though attended with many misunderstandings and abuses, is being accepted as a present necessity; the Japanese language is being studied by thousands of youths in nearly all public and a few private schools; civic improvements, mainly, it must be confessed, in the Japanese sections of the cities, are being inaugurated; topknots and horsehair hats are slowly disappearing; military gymnastics *a la Japonaise* are being taught bright boys and girls in the primary schools; the age of marriage has been raised, at least among Christians, from eleven or twelve to sixteen for girls and eighteen for boys; normal schools and an agricultural college have been opened; and the ferment of a new order of civilization is apparent everywhere.

Korea is passing through a transition period. It is highly desirable at this critical time that the leading religious and political forces should work together on the broad basis of the welfare of the whole East. It is pleasant to record that a better class of Japanese "residents," governors, judges, and other officials, Christians in some cases, are being sent there, and that increased attention is being paid to the requirements of common justice and international fair play. Japanese are swarming into the country by thousands, and the future destiny of the two nations is inevitably linked together.

From the standpoint of missionary interest it seems imperative that everything possible should be done at once to Christianize these Japanese colonists. Even we Congregationalists have a mission there which we cannot delegate to others. Years ago the American Board decided not to enter Korea. But today a new question confronts the Board's Japan Mission. There are two Kumi-ai churches for Japanese already established in the peninsular empire, one at Seoul and one at Ping Yang. They are doing

fine work, and there is plenty of room for others. If our mission cannot spare a family to reside in that country permanently *to work for Japanese*, it should at least arrange for tours each year by some of its most experienced members. But this costs money, and there is a great scarcity of that article in our mission treasury these days.

A KOREAN MOURNER IN FULL DRESS

We cannot adequately attend to the claims of our regular work in Japan with our present grants-in-aid. We must have an additional $3,000 a year for Japan alone. Let another $2,000 be added, and we could attempt some timely aid for the Japanese work in Korea. The Presbyterians, wiser than we, have placed one family in Korea and two in Manchuria, *solely for work among Japanese*. Congregationalists should do something for their own brethren in those newer places.

Let me add that on my recent tour, which was primarily in the interests of Christian Endeavor, I was accorded every courtesy by Japanese officials, United States consuls, American missionaries, and many other persons of various nationalities and occupations. Dr. and Mrs. J. D. Davis made a somewhat similar trip last spring. I am convinced that such tours are of great service in smoothing away misunderstandings between the Japanese and those who are strongly pro-Korean in their sympathies, and also in furthering the highest interests of both nationalities. Cannot some help be given for this waiting work in the interests of Christian service and international good will?

A LOVE FEAST NINE HOURS LONG

By Rev. JOHN S. PORTER, of Prague

THE true light has been shining for only a few years in that part of Bohemia where one of the principal industries is helping people to smoke instead of to shine; for thousands upon thousands of wooden pipes for tobacco are manufactured here.

The "One by One" mission has been so blessed of God here that we had now been asked to form a church. And it is of the love feast in connection with this event that I wish to tell you.

Five hours' ride by train from Prague, with an added two hours' walk over the hills, brought us to our journey's end at six o'clock Saturday evening. Supper was followed by an informal service, with "The Lord is my Shepherd" as a text. It was a delightful service, in which almost all present added his or her bit out of personal experience.

Promptly at ten o'clock in the morning the congregation began to sing, "Heart to Heart." The sermon was

about "Fellowship: Fellowship with God, Fellowship with Each Other." It was easier to preach, and I dare say to listen also, to know that some had walked two hours, some three, some four, yes, and some five and six hours to enjoy this fellowship.

At half-past one we were again in the little hall, really only one of the two living rooms of the self-sacrificing layman who has been largely influential in promoting this work. The room was packed. The standing capacity of the adjoining room was also tested. Over a hundred were in attendance.

This afternoon service was the love feast. "Love" was the theme. The subject, previously divided up, was unfolded and illuminated by the two preachers in attendance and nine of the adult male members of the church in ten-minute addresses. Would that American unbelievers in foreign missions had been present!

The laity did their part nobly. Some of them surprised us who knew them well. The speaking would have done credit to any of our strong, well-manned churches at home which count members by hundreds. (The aggregate membership of this church is thirty.) There was Brother R., a colporter, who made a model five-minute talk about "God's Love to Sinners." A day school teacher followed with a well-written paper on the subject, "How We Should Reveal Our Love to God." A village blacksmith gave us illuminating instances of brotherly love in the New Testament. A young farmer, who seven years ago was a Romanist and had never seen a Bible up to that time, read a short but most excellent paper, which we hope to print, on the theme, "Love, the Greatest Gift"; and the last division of the subject, "Means by Which Our Love May Grow," was treated by a young workman.

Three hours we had listened in this suffocating air, but there was no sign of weariness. The audience was hungry for more. We had, however, a change at this point, for we must have a church meeting and transact the necessary church business, elect elders, etc. This brought us up to six o'clock, when we were ready for the coffee and buns that our hostesses had prepared.

Ere the clock struck seven we were beginning again. There had been no time to more than partially ventilate the little hall with its low ceiling. We were obliged to open the windows occasionally whether we would or not, as the air was so bad that the lamps refused to burn. At a quarter-past eight there was a recess to allow those to depart who had the long journey on foot before them. With love in their hearts and love shining out of their eyes, affectionate "good-bys" were said, and they scattered in all directions.

But the end was not yet. Those who lived in the neighborhood would bide no such early hours. It was really nearer eleven o'clock than ten before the first love feast this little city had ever seen finally closed. A blessed season it had been indeed.

And may we, and you all, not rejoice in such a good work? Noble self-sacrifice is bearing its holy fruit in their lives. Persecution quietly borne for Christ's sake has been, and still is, the lot of some of them; but they are full of joy and fruitful of good works.

And do you ask how this church is supported? The members are all poor, but not a penny is asked from the mission. The rooms are gladly offered free of rent. A preacher visits them once a month, the church defraying his traveling expenses, and the remainder of the time they minister to their own spiritual needs.

And the influence of this church is wide. One of the best Bohemian workers in America found his gifted and zealous wife here. Another young man converted among this little community of believers is just beginning to study for the ministry in America. Two former members of this church are quietly witnessing for Christ in Virginia. Others who here came into the marvelous light are now letting their light shine in Germany and throughout Bohemia.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1907–1908.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.							Educational Statistics.							
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native laborers.	Total native laborers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession, 1907.	Adherents.	Sabbath schools.	Sabbath school membership.	Theological schools.	Students for the ministry.	Colleges.	Students.	Boarding and high schools.	Pupils.	Other schools.	Pupils.	Total number under instruction.	Native contributions.
W. Cent. Africa[1]	1880	5	18	8	1	8	8	25		30	29	29	88	17	3	304	129	3,150	4	1,222	.	.	.	.	.	.	22	1,947	1,961	$34
South Africa :																														
Zulu Branch	1835	12	22	10	1	7	11	29	9	15	101	423	548	257	25	5,374	543	17,710	48	2,775	1	. .	.	.	3	397	68	4,359	4,756	9,377
Rhodesian Br.	1893	3	5	2	3	2	5	12	. .	4	8	.	12	19	2	158	27	1,300	4	170					3	167	1	42	285	. . .
Europ'n Turkey	1859	5	58	11	.	7	10	28	15	15	55	11	96	60	19	1,408	67	3,954	54	2,584	1	1	1	80	3	157	25	609	847	6,272
Western Turkey	1819	6	95	21	7	28	28	84	41	30	299	35	405	121	44	4,771	299	17,111	112	11 181	1	3	3	552	16	1,662	123	5,867	8,126	79,533
Central Turkey	1847	4	52	7	1	16	8	32	21	31	231	57	340	67	35	7,133	163	10,010	85	15,099	1	12	3	362	18	1,045	81	5,935	7,357	28,338
Eastern Turkey[2]	1836	5	64	13	4	17	17	51	15	26	143	21	205	60	32	2,436	130	10,727	55	5,255	2	9	1	238	4	504	83	3,780	4,531	14,136
Marathi	1813	8	140	15	4	16	18	53	38	18	355	108	519	195	55	6,786	311	12,873	189	7,421	1	20			9	907	176	5 843	7,035	2,326
Madura	1834	10	397	16	.	7	15	38	21	162	333	102	618	397	36	6,379	380	20,244	290	8,237	1	41	1	37	10	1,734	266	7,738	9,610	12,098
Ceylon	1816	6	23	3	1	5	4	13	13	16	320	60	409	45	19	1,973	121	2,445	72	3,818		.	1	81	2	324	121	9,863	10.268	8,758
Foochow	1847	6	151	8	4	17	10	39	10	79	99	115	303	151	88	2,790	211	5,660	54	1,228	1	5	2	261	7	322	94	1,832	2,492	12,823
South China[1]	1883	2	42	2	.	2	2	6	3	42	25	8	78	47	3	4,000	448	.	.	.	.	.	.	.	.	. . .	26	589	589	230
North China	1854	7	97	17	4	16	19	56	7	63	65	51	186	97	11	3,919	327	6,837	18	1,098	1	17	1	45	16	501	30	396	959	2,940
Shansi[1]	1882	2	9	4	1	2	4	11	7	6	3	9	25	12	2	291	26	430	. .	. .	. .	. .	. .	. .	2	84	5	70	154	262
Japan[3]	1869	12	119	23	1	25	23	72	53	47	.	17	117	119	89	14,639	2,296	.	38	8,414	1	40	2	258	5	1,056	12	596	1,950	43,118
Philippines	1903	1	6	1	1	. .	2	4	. .	. .	. . .	1	1	2	.	12	. . .	120	2	66	. .	. .	. .	. . .	.	. . .	1	70	70	. .
Micronesia	1852	5	37	6		6	5	17	20	38	30	6	94	153	35	5,061	711	4,699	49	1,851		.			1	98	70	998	1,976	6,351
Mexico	1872	6	51	5	.	5	5	15	6	2	20	1	29	27	24	1,540	60	4,425	37	1,557	1	10			3	301	6	365	676	12,494
Spain	1872	1	16	1	. .	4	. .	5	4	3	25	2	34	16	8	320	38	1,540	23	1,035	. .	. .	. .	. . .	1	81	13	756	904	7,915
Austria	1872	1	72	2	. .	. .	2	4	16		. . .	2	18	72	24	1,843	120	5,585	19	652	. .	. .	. .	. . .	. .	. . .	. . .	. . .	. . .	6,957
Totals		107	1,474	175[4]	33	190	196[6]	594	299	627	2,141	1,058	4,125	1,934	554	71,137	6,907	128,820	1,153	73,663	12	158	15	1,914	103	9,340	1,163	51,655	64,546	$253,956

[1] Partly from last year's report.

[2] Report received from only 2 of the 5 stations.

[3] The statistics of the Kumi-ai churches and of the Japan Mission are combined.

[4] Of whom 11 are also physicians.

[5] Of whom 9 are physicians.

[6] Of whom 6 are physicians.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

RECEIPTS FOR NOVEMBER

WE are glad to report to our readers a much more favorable showing in our receipts for the month of November. There has been a gain of $10,776.37 over the corresponding month of last year. This gain is divided as follows: Churches and individuals, $7,719.51; specials, $1,239.34; legacies, $3,399.65; income, $713.80. A slight loss in receipts from the Woman's Boards and in regular receipts from young people is to be recorded. The Sunday schools, however, have actually given more than in 1907 in response to the appeal for the new missionary vessel, *Hiram Bingham No. 2*. The receipts for this object, which are not recorded in the tabular statement below, amount to $3,163.66. Adding this sum, we have, as the actual total gain for November, $13,940.03. For the first three months, excluding receipts for the new vessel, the total loss is $5,070.57. We hope that this balance can be overcome by our December receipts, and we are encouraged in the hope by the knowledge that the churches are working for this cause with great earnestness. The tabular statement for the month is as follows: —

THE FINANCIAL STATEMENT

RECEIVED IN NOVEMBER

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1907	$20,366.75	$2,824.45	$1,071.86	$2,322.12	$6,211.91	$1,015.00		$33,812.09
1908	28,086.26	775.85	824.53	3,561.46	9,611.56	1,728.80		44,588.46
Gain	$7,719.51			$1,239.34	$3,399.65	$713.80		$10,776.37
Loss		$2,048.60	$247.33					

FOR THREE MONTHS TO NOVEMBER 30

1907	$50,176.37	$43,873.79	$2,701.85	$15,455.60	$20,128.64	$5,083.12		$135,419.37
1908	50,690.92	39,684.50	2,119.74	13,322.98	17,028.58	5,653.42	$1,848.66	130,348.80
Gain	$514.55					$570.30	$1,848.66	
Loss		$4,189.29	$582.11	$132.62	$3,100.06			$5,070.57

NOTEWORTHY GIFTS

There are many donations recorded each month in the back of the *Missionary Herald* which the casual reader is not likely to notice or appreciate. But we who see the letters and know of these gifts are impressed every day how constantly and prayerfully the great work of the American Board is borne on the hearts of our many friends. A few instances may show this to our readers and incite us to more earnest endeavor along these same lines. A church in one of our North Atlantic states, with a resident membership of only fourteen, sends us $2.10, their first donation since the church was formed in 1904. A church in one of our Pacific coast states of

twelve members sends $2.52. We have spoken before in these columns of the gifts of our German churches, and we have this month a donation of $50 from such a church of twenty members in North Dakota. A German church in Colorado, not reported in the Year-Book, sends a gift of $12. From a "weak, struggling home mission church" in Iowa comes $7, with an additional donation from the Sunday school of $5. A church in Kentucky of only four members, formed in 1906, sends $4.50, surely an excellent beginning in the line of benevolences. A gift of $1 from a friend in Connecticut, who "prays daily for Christ's kingdom the world over," was most gratefully received. The widow of one of our missionaries, out of the small allowance allotted her by the Board, sends $2 for the work so near her heart. Among some of the larger gifts from individuals are $500 each from friends in New Hampshire and New York, $250 from a Corporate Member in Maine, and also $200 from another friend in the same state. We are often impressed with the desire of the people among whom we are working to aid those less fortunate than themselves, and so we are glad to record this month a gift of $5.81 from the Christian Endeavor Society of Samokov, Bulgaria, for the school for the blind in Bombay, India. Some of our churches have remembered us most generously, as noted in the gifts of $1,324.47 and $2,260 from two churches in Eastern Massachusetts; and also in the same state and the same town from two other churches come gifts of $744.87 and $607.59. A church in New Jersey sends us $1,450, a gain over last year's donation of some $250.

A GREAT MISSIONARY CAMPAIGN

By the time this copy of the *Herald* reaches the readers, they will probably be acquainted in other ways with the plans of three of our benevolent societies for the greatest missionary campaign ever projected in the Congregational denomination. The suggestion has been made that the American Board, the Congregational Home Missionary Society, and the American Missionary Association, the three societies which are burdened with debt, should join in a mighty series of meetings throughout the country from January to April, the object being nothing less than the bringing about, under God, of a genuine missionary revival. It is proposed to have the meetings of genuine spiritual power, as well as of missionary interest. Very likely the country will be divided into districts for the conduct of this campaign. If a day should be spent in each city, it should be possible for a program of unusual strength to be furnished the churches, since the campaign covers both home and foreign missions. These three societies can summon to the platform missionaries and other speakers of great power. If the churches were stirred by the recent Haystack Centennial campaign of the American Board, much more should they be stirred by the larger campaign now in view. It is too early to speak in detail or with positiveness of the plans in mind, since before determining upon this joint enterprise it is desired that pastors and laymen who are familiar with denominational affairs may express themselves on the subject, as a sort of referendum vote is proposed. But by the time the January *Herald* is in the hands of our readers the matter will undoubtedly be settled, and we trust favorably to the great project.

As a result of the campaign, it is hoped that the debts of the three societies may be entirely wiped out and an additional fund secured for the promotion of the work we have in hand. If the debts can be removed the advance fund will be divided among the seven benevolent societies in the ratio proposed in the Apportionment Plan. It is not proposed, however, to make appeals for money in any of the public meetings, but rather to seek subscriptions in a personal way. We are of opinion that such a campaign, if earnestly entered into by the co-operating

societies and the churches, should be able to transform the missionary situation and to place the Congregational denomination once more in the forefront of truly aggressive denominations.

FOLLOWING UP THE BOSTON CAMPAIGN

These are the days of campaigns. We may expect activity not only on a national scale, as proposed in the joint endeavor outlined above, but also local movements looking to the increase of gifts for particular societies. Following the great meetings of the Laymen's Missionary Campaign in Boston during November, the denominations engaged in that effort are now organizing their forces for a following-up campaign. The Congregational laymen do not propose to be left in the rear in this effort. They have appointed a strong committee of fifteen, which may add to its number, for the purpose of visiting the 143 Congregational churches of Greater Boston and laying before the laymen of these churches the present extraordinary missionary situation, with the hope and expectation that the Boston churches will lift their gifts for foreign missions from $82,000 to $140,000 per year. The chairman of this committee is Mr. Samuel Usher. If the churches centering about the Hub have not already heard from Mr. Usher's committee, they are likely to do so in the near future. The plan is for the members of the committee to go, two by two, in a visitation of the churches. From what we have seen of the earnestness of these brethren we are confident they will receive a cordial welcome and prove of great help to those already in the churches who are working toward the end in view. We wish them godspeed in this splendid endeavor, and we ask in their behalf the earnest prayers of all friends of the Board.

By way of following up the interdenominational work of the recent laymen's meetings, the Boston committee expect to issue in the near future a pamphlet describing how the thing was done. As the Laymen's Missionary Movement passes from city to city, the experience of the Boston General Committee will prove of great value. In this pamphlet there will be a detailed description of the committee system employed in Boston and of all the methods and motives which worked for the grand success attained. It will be a handbook for missionary campaigns in all parts of the country. When it is known that the preparations for the Boston meetings began as early as last spring, and that all through the summer subcommittees were at work, it will be realized how much need there is for a careful study of method as well as for earnest work before any committee undertakes a similar campaign. Copies of this pamphlet can be obtained by addressing the publishing agent of the American Board.

THE NEW DISTRICT

At the last annual meeting of the Board, acting upon the recommendation of the Prudential Committee, the Board authorized the creation of a new district west of the Mississippi River, to be known as the Western District. Before organizing the new district or passing finally upon the project, the Prudential Committee have asked one of our missionaries, Rev. Charles T. Riggs, of Constantinople, now in this country on furlough, to spend several months in the district, with headquarters at Omaha. During the next three or four months Mr. Riggs will be available for churches and other organizations in his district for addresses. He will also investigate the giving possibilities of the churches, and in other matters furnish information to the Prudential Committee which may guide them in deciding just what should be done permanently in the region under consideration.

It is proposed to have the district cover all the states west of the Mississippi River and east of the Rocky Mountains, except Minnesota, these states

being taken out of the present Interior District. This would leave in the old district 1,389 churches, and give for the new district 1,382 churches. The gifts of the churches in the new district the past year to the Board's treasury, exclusive of the gifts to the Woman's Board of Missions of the Interior, were $21,625. Should a new district be organized, with a secretary in charge, it is hoped that the gifts might be materially increased.

THE VALUE OF THE APPORTIONMENT PLAN

We have asked Rev. William S. Beard, of Willimantic, Conn., recently chairman of the Apportionment Committee for the New Hampshire State Association, to express his opinion of this plan as seen in its actual workings. He summarizes his conclusions in the following statement: —

First, apportionment locates responsibility. While it may be true that many, if not all, our societies were originated outside the church, these societies now are the children of the church, or the agents, if one prefers that term. The adoption of the Apportionment Plan no longer allows room for the conception that this benevolent work of the denomination is one which may be thrust off on a few individuals here and there. It is the enterprise of the churches. As such the statement of apportionment comes to the local church not as the thought of one man (the pastor, perchance), but as the sense of the denomination.

Second, the churches hail with delight the advent of the day of definiteness. Many a church has been staggered with the size of our denominational work. Our American Board work, conducted on several continents; our American Missionary Association work, involving the redemption, not of one race, but of seven; our home missionary work, facing, as it does, the problem of millions of aliens — the individual church has felt that, do its best, its efforts would be insufficient in the presence of so great a need. Therefore, in too many instances, because it could not do everything, the church has done nothing. Apportionment has reduced duty to definiteness. There is an immense satisfaction in having duty defined. The sense of warrantable satisfaction which has come through attaining the denominational expectation has relieved the uncertainty and discouragement of the past condition, and has transformed itself into an enthusiasm resulting in larger attempts the second year. There is practically virgin soil waiting to be tilled in many of our churches. When the churches are given a definite and attainable task they will respond.

Third, the apportionment movement is proving itself an approved method for winning the interest of the layman. It is the very method he sees employed in the commercial world. Here is a trust which controls the output of a dozen plants. To each is apportioned a definite amount of product and a definite field for sale. It is the systematization of business which has made us giants commercially. Now the business man, when he discovers that the missionary operations of the church are financed as he finances his own enterprise, finds that his respect is won for that at which he previously looked askance.

Fourth, apportionment is tending to dissipate the false notion that the work of the seven societies consists of seven unrelated efforts, and emphasizes the truth that they are the seven branches of a single enterprise. These are the days of social consciousness. The American Board is Congregationalism at work on the foreign field. The Home Missionary Society is Congregationalism evangelizing in this country, and so on throughout the list. When the interrelationship of society with society is discovered, then one sees immediately the far-reaching injury which must ensue if each does not receive its proper support or if the work of one is emphasized at the expense of another.

FOREIGN DEPARTMENT

LEST WE FORGET

By Secretary JAMES L. BARTON

IN 1895–1906 a series of massacres swept over the Turkish empire, surpassing in extent and ferocity anything previously experienced in that or any other country. Some believed that the death blow had been given to mission work, since the Armenians were the chief sufferers, and the aim seemed to be to destroy all that missionaries had succeeded in building up.

Multitudes of Armenian orphans were left in abject destitution. The missionaries were authorized by the Board to do for them what they could with funds contributed for that purpose. Thousands of these little ones, ranging from mere babes to ten and twelve years of age, were gathered into orphanages all over the country, and there given Christian homes and modern instruction.

In the new constitution for the Ottoman empire proclaimed July 24, 1908, one of the chief provisions is compulsory intermediate and primary education. To carry out this provision of the new *régime* will require a vast number of trained teachers. Where can they be found? Surely not in the Moslem schools, for in nearly all of these the education given has been of the old order. The other national schools of the country can provide but a few. The burden of the responsibility must rest upon the Christian schools, and in these the chief dependence must be the orphans who now have had ten to twelve years of careful Christian instruction and training.

Surely the Lord has made the wrath of man to praise him. When we thought he was permitting the work to be destroyed, he was making possible a new Ottoman empire.

DEMAND FOR ENLARGED EDUCATIONAL FACILITIES

As the demand for modern education swept over Japan thirty years ago, bringing that country into line with the civilized nations of the world, and as new China, awakening from her sleep of ages, is beginning to appreciate the importance and even necessity of Western learning, so Turkey, throwing off its old intolerance, and even oppression, promulgates a constitution which demands education for all classes. All races are eager to put their children into school that they may be equal to the new responsibilities of citizenship. Some financial help will be required at the beginning in a few cases in opening new schools, but in all instances our own schools should be enlarged and equipped to meet the demands made upon them. We must not turn away pupils now. A Moslem mother who brought her son to school, and who was told that he could not be received because there was no room, exclaimed, "For ten years I have been waiting and praying for the chance to put my son into this school, and now I am free to do it you turn him away." We cannot afford to have such experiences repeated.

Present conditions are but the answer to the prayers of Christendom for more than half a century. The answer is remarkably complete, demanding upon our part corresponding energy and sacrifice.

It is not a sufficient reply to make

that the capacity of our schools will not permit us to take more pupils, or that the funds at our disposal will not permit the providing of more teachers. These new pupils and the demands they make upon us are gifts from God, and to reject either is to reject if not to deny our Lord.

Mr. Harper, who has just gone to Harpoot as a teacher in Euphrates College, says, "If more college men in America knew the opportunities of development for themselves, and to help a great nation that needs help, you would be overrun with applications for service here." I may add, if only the Christians of America could know the opportunity and privilege now open to them in Turkey, they would take no rest until they had proven the Lord of Hosts.

In a recent letter from Macedonia the missionaries wrote: —

> In times of massacre and famine American Christians have readily given thousands of dollars for relief. In this great, glad hour of opportunity, will they not show that they care at least as much for the souls as for the bodies of men; as much for their mental, ethical, and spiritual interests as for the prolongation of their physical existence?

I pass on the question. Can it be that we as Christian Americans were more ready to give money to prolong, for a brief period, the miserable existence of the stricken multitudes of Turkey than they now are to give, that physical, intellectual, moral, and religious conditions may be so changed that a repetition of the old horrors will be made impossible, and that to old Turkey there may come a new and blessed life? Responses should be immediate and liberal.

AMERICAN COLLEGES

The six American colleges for men and the three for women, all connected with this Board, and *all* facing a new urgency and opportunity never before experienced, appeal as they have never done before for a *world-wide* recognition of the truth that, in these Christian institutions of higher learning, is found the secret of New Turkey. To the American Christian colleges in the country is due the fact not only that a revolution of sweeping proportions has taken place, but that it has been almost without bloodshed.

Accepting this historical statement, we must recognize that these institutions have even yet a greater work to do in training the men who will lead wisely and well in all that pertains to the new life of the new empire. These institutions must be prepared to provide the directing force that will be demanded for the new educational system, already being inaugurated.

These colleges and preparatory schools scattered over the empire are not experiments, but long-established and stable institutions, intrenched in the confidence of the people and able, if properly equipped, to do the work demanded.

Never did a more commanding opportunity or a more imperative demand confront Christian American institutions of higher learning in any land. It is impossible to believe that we shall fail to respond to the call that comes from the length and breadth of the country for that assistance which we only are prepared to give. Our plants are established, and are in working order; the directors and superintendents are upon the ground; an unprecedented and imperative demand is made for the finished product. To promote and make permanent the new conditions is to foster the interests, not only of the peaceable and constructive elements of Turkey, but of the common national life of the world. In the elimination of the old *régime* in Turkey a dark and horrible blot has been removed from the world politics; we may now have a large share in making fraternity, justice, intelligence, and righteousness the permanent corner stones of the new empire.

FIELD NOTES

Times of Refreshing

(Shansi Field)

The following chapter of "good tidings" is from the pen of Dr. I. J. Atwood, of Fen-cho-fu: —

"The 'unspeakable' and priceless gift has come to Shansi! It came about on this wise.

"We began meetings for prayer for the Holy Spirit on the advent of Mr. Goforth into Shansi to recount his experiences in the recent revivals in Manchuria. These meetings were begun during our sojourn at the little mountain resort near Fen-cho-fu. They were continued after our return to our home, especially by missionaries of the China Inland Mission at Ping Yao, eighty *li* from here. Saturday night brought Mr. Goforth, with his wonderful accounts of the marvel of God's grace in Manchuria; and on Sunday, after a morning service conducted by Mr. Goforth, and prolonged some hours by the whole audience waiting in prayer before the Lord, the Spirit came, and he stayed and found Shansi. The audience broke down and began confessions and prayers for mercy, and soon the flood tide of the Spirit was on, and the great things, the incalculable gifts of God, were being distributed among those most recently born into the kingdom in old Shansi.

"We feel sure it is the new day for great things in Shansi. It may have been long on the way, but it is here at last. I praise God for what he has left me in Shansi to witness — the descent of the Spirit, the wonders of his grace. His arm still is not shortened. It is mighty as ever to save."

In the Wilds of Albania

(European Turkey Field)

Mr. Gregory M. Tsilka, after his release from prison on the day when constitutional liberty was proclaimed throughout the Turkish empire, was invited by Mr. Moore, secretary of the Balkan Committee, to travel with him through the regions of Albania, hitherto unvisited by any traveler, unless with native escort heavily armed. For days they journeyed through wild sections, ruled by chiefs, where hitherto hostility to strangers and blood feuds among themselves were common with the people. Now the travelers were everywhere received with cordiality and kindness, and found former blood-feud enemies living together like brothers. As to what impressed him most Mr. Tsilka writes: —

"The pitiful cry everywhere was made for help to open schools. In some places they had opened and closed them again because they had no idea as to how a school should be conducted. They have now liberty, but no men of education and character to help them. They lingered after us everywhere we went, and begged of us to open and conduct schools for them. If we want Christianity to make headway we must open our own schools, conducted by solid Christian men and women. Albania is like a blind man whose eyes have been just opened. It needs leaders. The cry throughout all Albania at present is for schools. Through good Christian schools we can reach both Orthodox and Mohammedans. We have to have schools to educate the future workers if we plan to Christianize Albania."

The Opportunity for Evangelism

(Japan Field)

In an open letter of the Japan Mission to the Prudential Committee of the American Board the situation in that field as regards evangelistic work is sharply outlined, as follows: —

"*The 'opportunity for evangelistic work in Japan and among the Japanese in Eastern Asia' is indeed unprecedented.* Never in modern times has there been so widespread and serious a desire for genuine religion. While the war made the nation realize

that the affairs of men and nations are in the hands of the Almighty, the many disasters and disappointments since the war have been forcing home on the more thoughtful the conviction that only in personal character and genuine religion are to be found the sources of true national prosperity as well as the grounds for those hopes and motives which alone make life worth while and fruitful. The result is that along with widespread disappointment and dissatisfaction over the commercial, industrial, political, financial, and educational situation is to be found an increasingly serious search for the deep realities of life.

"Christian work is accordingly finding an unprecedented response among the thoughtful section of Japan. Christian conceptions are being widely advocated, even in the non-Christian press and from Buddhist platforms. The opportunity for well-prepared Christian workers, native and foreign, filled with the Spirit and equipped with modern knowledge, is both wide and pressing. We cannot begin to meet the demands, much less to enter all of the open doors. All told, there are only about fifty thousand Protestant Christians. Of these a large proportion are young, both in years and in Christian experience, needing to be taught rather than able to teach. It is not impossible that there may be, as has been stated, a million men and women who are seeking, more or less consciously, to direct their lives according to the teachings of Jesus; and there may possibly be as many as five or even ten million who know in some dim way what Jesus taught. *But there still remain over thirty millions of Japanese who know little more of Christianity than its name.* Entire provinces, having over a million souls, have not a single self-supporting church. Large sections even in the heart of Japan, traversed by railways and highways, have neither churches, preaching places, nor a single active Christian to proclaim 'the Way, the Truth, and the Life.'"

The Idols Were Idle

(*The Madura Field*)

The following sketch from life of what may be witnessed in India is from the pen of Rev. John S. Chandler: —

"*Rinderpest* was carrying off the cattle in Valasei, having raged for more than two months. The village suffered great loss. Many of the farmers were poor, and had but one or two yoke of cattle apiece. They became destitute. Those who had some means were afraid to acquire new animals. When they tried to borrow plowing oxen from their relatives they failed, because it was the height of the plowing season, and none could be spared. They tried to hire oxen, but no one would allow his oxen to plow in the plague-stricken region for any price.

"Thus, being overwhelmed on all sides, they said, 'Let us try calling on our gods.' But when they tried to draw the idol around on its car the car could not be moved. The villagers then called on many diviners to reveal what fault they had committed. This availed them not, for the diviners gave each a different answer. At length, when they asked 'Angry Devil,' the chief deity of this region, he informed them that the cause of all their calamities was that without his consent they had begun to build shrines to Ganesh and Perumal.

"When the demon was asked what would mitigate his anger and remove the effect of his vengeance, he gave orders that were strictly followed. They made an inclosure on the village common, and set rice to boiling on the four sides in as many pots. A young pig was pierced by a spear and dragged around the inclosure, still alive. Its squeals of agony were supposed to frighten away the plague as they excited the cattle. Then the pig was killed and buried with the boiled rice, without allowing any of it to be eaten.

"These instructions were faithfully observed, but the plague increased on

the very day of these ceremonies, and has been worse since then than it was before.

"The Christian teacher of the mission school has used his opportunity to show the people that such calamities are divine warnings to us to seek the kingdom of God and his righteousness."

The Opening Door to Moslem Homes

(Eastern Turkey Field)

Miss Caroline E. Bush, who has spent between thirty and forty years in the Turkish Mission field, in the course of much touring work has found access to many Moslem homes. Some chapters of her experience have been published in a little pamphlet by the Woman's Board of Missions. Toward the close of it she says: —

"A far greater number than ever before are willing seriously to listen to the Scriptures and religious conversation. I glorify God as many signs in these people convince me that, while man is able to do so little for them, God's spirit is able to do and is doing a great deal. I see how much of what we receive as truth is theirs also; and when they say at the close of some religious conversation and reading, 'There is only a hair separating us,' my heart gladly responds, 'Amen.' Receiving Jesus as a prophet, can they not learn his words and obey? Will they not in time see him revealed as the Saviour they need? The most winning method for this is not a propaganda, but the sweet and holy lives of those who truly love the Lord.

"I am convinced that we do not understand the Moslems. We must get nearer to them as friends, take them on their own ground, press the claims of Christ as their prophet and obedience to his Word, serve them and help them all we can, and so build up confidence. The oldest missionary among us declares that a Moslem can always conquer to his supreme satisfaction in an argument. But surely they cannot resist love and a holy life, and for this conquering power all Christians in this land should aim. There was a day, long ago, when a Protestant Christian's word was believed without an oath at court; when they walked in harmony and love; when they kept the Sabbath and did not drink or swear. Had that day lasted Christ would have been seen 'lifted up' and living in this land, and 'drawing all men unto him.'"

Straight from India

(Madura Field)

Dr. and Mrs. J. P. Jones saw their first snowstorm for seven years when they landed in Boston, December 10. Dr. Jones is full of fresh and interesting information concerning India. The land is indeed in ferment, but not more than two per cent of the population are responsible for the unrest. The people generally are satisfied with British rule and are quiet, save as agitators fire their inflammable minds. There is no danger of uprising against the government and no peril for missionaries. The educated classes feel that the government does not give them due part in the management of public affairs. Nationalistic leaders are patriotic but impractical. India is not prepared for self-government. British officials are ready to give larger place to native rulers and representatives in the civil service. The nub of the difficulty is, how much shall be allowed? The government is ready to offer much, up to the point of endangering its own "paramountcy," but the nationalist leaders demand dominating power.

As regards the religious situation, the times are quite favorable to the National Missionary Society, which is undertaking new fields of labor. The outlook is auspicious also for religious union. The new South India United Church is prospering. The people like the idea of it, regarding denominational differences as a heavy burden upon Indian Christianity. Christian educational institutions are holding their place, even in these times of prejudice against foreign influence.

CHURCH AT PASUMALAI

LETTERS FROM THE MISSIONS

MADURA MISSION

CHURCH AND PEOPLE

By way of answer to the question, "Where are the people?" which is sometimes asked when the picture of a mission church building stands by itself, Dr. D. S. Herrick, of Madura, furnishes a picture in which building and people are to be seen together. What church it is and who the people are, Mr. Herrick makes known as follows:—

"The church is the one at Pasumalai, and the crowd consists of the seminary students, teachers, and the visitors who gathered in the church for the commencement exercise on Friday morning, the 23d of October. The occasion was one of much interest. A class of eight goes out after three years of training to take part in the varied work of the church and of the mission in the Madura district. Some of them are young men already tried and found faithful and efficient in service, whose additional training is sure to make them doubly useful in new service.

"Inspiring addresses by visiting missionaries were included among the addresses by graduating students. One of these was by a representative of the Leipsic Evangelical Lutheran Mission working in Madura. The goodwill thus evinced by a body that has been prone to indulge in a somewhat extreme type of ecclesiastical exclusiveness is one of the signs of the times.

"Many graduates of the seminary —'old boys,' as our English cousins would call them—take this opportunity for a visit to their Alma Mater. Pastors, catechists, and teachers from various stations in the mission are in evidence, and find not only enjoyment but inspiration in the occasion.

"The graduating class goes out this year a month or two earlier than usual, by reason of the unexpectedly early departure of the principal, Dr. Jones, and Mrs. Jones for America on furlough. Those who are anticipating the help to be derived from their services, however, will not regret that this help is made available earlier than was expected."

CENTRAL TURKEY MISSION

STANDING THE TEST

From a letter of Rev. Stephen vR. Trowbridge, of Aintab, under date of November 7, it appears that the new *régime* in Turkey is meeting with the test to which all such steps of progress among men are sure to be exposed. The late forces which held the people of Turkey under misrule and oppression are not destroyed, but only for the time in abeyance. The tendency to reaction is already manifesting itself, but thus far the new reform forces have proved themselves equal to the test and superior to the forces of reaction. The following is the text of the letter: —

The Beginning of Reaction

"Last week there was a strong reaction, commencing to move in this city, against the constitutional government. In fact, the exiled officials of the old *régime* were already on their way to effect a complete return to their methods of extortion and injustice. Just at the same time three Young Turks arrived in the city to explain and enforce the new rights and laws. For a few days these two elements of energy were pitted against one another. The annexation of Bosnia gave the anti-liberty leaders a good pretext for popular appeal.

Effective Resistance

"But the earnestness and moral conviction of the Young Turks soon began to tell. Night after night they worked, publicly and personally. On Monday night we offered the large First Church for a mass meeting of Moslems and Christians. More than five hundred Moslems came and over three thousand Christians. Among these Moslems were the leading teachers in the city, the leading lawyers, and the military commander, with his officers. We have never had such a Moslem delegation in any church before. Behjet Bey, the Young Turk, spoke with great clearness and force upon the importance of complete unity in thought and action. Prof. Alexander Bezjian gave a memorable address upon the share which the Armenians should take in the reconstruction of the empire. He discussed with his rare good sense the difficult question of Armenian patriotism and nationality.

"The city is now deeply impressed with the value and the strength of the new government.

Well-Grounded Appeal

"What impressed me most was the knowledge of the New Testament which Behjet Bey showed. He quoted freely and accurately from the Arabic New Testament, and carried home to the people several of his strongest arguments by quotations from the New Testament and from the Koran. In short, the whole appeal was based upon high moral grounds, and the Moslems and Christians alike felt that there was an authority in what was said stronger than could be given from any human government or ruler."

NORTH CHINA MISSION

THE STATUS IN THE FAR EAST

Everything from the pen of Dr. Arthur H. Smith touching the Chinese situation is read with intensest interest, since his observations have been so thorough and his judgment so discerning. In a late letter received from him he makes the following remarks: —

"I suppose the information-diffusers at your headquarters are pining for fresh and accurate information as to the status in the Far East and what

is going on. As to the latter I can fill the bill exactly, and say in the measured words of Elijah's servant, 'There is nothing.' Of the inner Celestial politics it is vain to inquire. China occupies a new position, in which every one (except the New York *Herald*) wants to let her alone. She must have *time* to develop, and, fortunately for her, she is likely to get it. The lesson for us is to put in the best work we can while this singular and unanticipated state of things lasts. In China the talk of a constitution is largely misleading. It is naturally supposed that a constitution is a *machine to do things*, instead of an elaborate series of complex arrangements to prevent things being done. There must be an education of the people lasting several generations before such a thing can strike deep and lasting roots in an Oriental soil. 'Ye have need of patience.'

"In the meantime the opportunity for missionary institutions is indefinitely extended, owing to the crass incapacity of those in charge of government work. With high-sounding names, there is very little first-class work in any Chinese college or intermediate schools. Much is blank failure, and is most disappointing to the promoters. How things are ever to be made better is not evident, but *we* are simply to go ahead, disregarding current symptoms, on which there is danger of putting too great emphasis."

A MEMORABLE VISIT

Rev. Emery W. Ellis, writing from Lintsingchow on October 17, 1908, gives the following appreciative account of a visit to that station by Dr. and Mrs. Chauncey Goodrich: —

"The presence of Dr. and Mrs. Goodrich for our large meeting made it an occasion long to be remembered. Although it is nearly forty-four years since Dr. Goodrich sailed for China, this is the first time that he has visited this field. We are oh! so glad that our people could have the inspiration of meeting Dr. and Mrs. Goodrich! They arrived on Friday evening, and the church members had already begun to arrive. On Saturday was the examination of candidates. The results of the examinations were that twenty-two were to register, nineteen

DR. CHAUNCEY GOODRICH

were to be received on probation, and four were to be received into full membership. Of these forty-five, only one was a woman. And this is not the first large meeting with the ratio of forty-four to one! But we trust that by the grace of God it shall be the last. On Saturday evening four of the helpers spoke of the place that the church should have in the thoughts of the church members. On Sunday morning Dr. Goodrich preached to 250 of our people. With good attention they listened to his earnest words as he told them of two precious things; namely, 'the pearl of great price' and of a man's soul, 'For what will a man take in exchange for his soul?' Dr. Goodrich emphasized that these two precious things were made for each other.

"In the afternoon Mrs. Goodrich spoke to them on the principles of a nation's prosperity. She emphasized the truth that the oppression of women, by keeping them in ignorance and by binding their feet, was against the divine law and imperiled the nation, and quoted from the Chinese authori-

ties as well as from the Bible. Very eloquently and effectively did Mrs. Goodrich plead that they should help the women of their households. Following the reception of members, Dr. Goodrich led the communion service; very tenderly he brought home to us all that the greatest wonder in all the world is the love of God revealed in the sacrifice of Jesus Christ."

WESTERN TURKEY MISSION

THE OTTOMAN LIBERTY CLUB

Edward Riggs, D.D., of Marsovan, Turkey, gives, under date of October 27, the following account of an interesting ceremony in the town, which he had just returned from witnessing: —

"It was the formal opening of the 'Ottoman Liberty Club.' The name 'club' they have adopted bodily, and as they do not get it directly from the English they pronounce it 'cloob.' This organization has been practically in existence for some weeks and been holding two or three evening meetings a week, mainly taken up with laudatory oratory concerning the new form which public affairs in this land have recently taken. But until now it has not had a formal public inauguration.

The Club House

'In a side street, just off one of the busiest parts of the market, is a small hall, used till now as a coffee shop. When cleared out and set with chairs it is capable of accommodating 150, or possibly 200 people. This place the club has rented and undertaken to fit up in becoming style. The fixed settees against the wall, all around the room, have been covered with sofa mattresses, and those with good rugs; a center table, covered with a green baize table cover, is ornamented with pots of geraniums and other plants in blossom. The rest of the room is filled with chairs about as close as they can stand. The walls, however, have had special attention. They are hung with a motley collection of Turkish rugs, some exceedingly handsome and expensive, others the cheapest of modern, gaudy colors. Two large mirrors in showy gilt frames hang opposite each other on the side walls, and across the end of the room, opposite the door, is a row of frames containing mottoes and pictures, including a likeness of the Grand Vizier, Kiamil Pasha, and, among others, a prominent Armenian ecclesiastic. Over these are draped several Turkish flags, and between them a rich, silk-embroidered coat of arms, bristling with bayonets, pennants, and spears. Across the room, about the middle, strung skillfully on thin wires, are the four words, now historic, the motto of the new *régime*, 'Liberty, Justice, Equality, Fraternity.' The Turks are to be congratulated on having the boldness and the conscientiousness to insert in the French trilogy the very important sentiment of 'Justice.'

The Membership

"We reached the place a little after the time appointed, and first encountered a crowd of several hundreds about the door. On entering the room we found it quite full, but we were received with every manifestation of courtesy, and seats were at once vacated for us close by the local governor and the colonel in command of the military post. The members were bustling back and forth, completing their arrangements and holding whispered consultations. Among them are some of our teachers and more of our college graduates, shoulder to shoulder with prominent Turks, military officers, and others. For a time we sat in silent expectation, the omnipresent cigarette being almost totally in abeyance. The crowd outside was rather motley, though by no means a rabble, but the company inside the hall was certainly a very choice one. Aside from the local governor and the colonel, with their suites, there

was the postmaster, the assistant governor (who is brother to our professor of church history in the theological seminary—a Greek), the chief of police, the principal *mollans* (some of them very handsome men, with long, gray beards), and other sleek-looking younger men in handsome broadcloth, with closely clipped dark beards and the whitest of dimity turbans. Beside these and other prominent Turks in and out of the government offices, there were some of the wealthiest and most influential business men of the town, Armenians and Greeks, and a number of other nice-looking people whom I did not recognize. It was the most respectable, refined, and influential public assemblage of its size that I ever saw gathered in this town.

The Proceedings

"After some delay it was announced, with expressions of regret, that as the larger part of the audience was out in the street the public exercises would have to be outside. Two packing cases right by the door served as an extemporized rostrum, and with some difficulty a little space in front of it was kept clear, around which stood the highest dignitaries, with a dense crowd at their backs reaching away up and down the streets, with many men and boys perched on every available roof and shelf and window. The first to mount the tribune was the *mufti*, who may be called the highest Mohammedan ecclesiastic in the town. He began with some pious ejaculations and customary Arabic phrases, but soon drifted into extempore prayer in good, plain Turkish, simple and dignified, to which all present could intelligently and heartily say 'Amen.' He prayed for a blessing upon the people in the use of their new privileges, for deliverance from violence, extortion, and from all injustice, from war and calamity, from impiety and immorality, for the guidance of a kind Providence amid the complicated perils of the newly organized state, for the supply of the pressing material wants of the people, and for a special blessing upon the local government officials. He stood erect, with his hands in front of him with upturned palms, and this position was reverently assumed by most of those about him; and the whole crowd stood in respectful silence till the 'Amen' rose in sonorous volume from the lips of all. Then the *kaim-makam* (local governor) stepped up on the temporary *bema* and made a speech. He showed some ability to think on his feet and to roll off long and skillfully constructed concatenations of Persian and Arabic melodious phrase; and in the pleasing, lucid intervals of plain Turkish he expressed very good sentiments befitting the occasion. He went over the grounds for the organization of such a club at the present time, and finally announced that body officially opened. He closed with a series of exclamatory ejaculations, 'Long live liberty!' 'Long live the Ottoman people!' each of which was vociferously applauded. He was followed by the reading in succession of a half dozen or more formal papers, prepared for the occasion and presented by different interests among the people, such as the Board of Trade and the Educational Department. They were mostly addressed to the members of the club, complimenting them on the establishment of this institution and on the new circumstances which made it possible. They described the club as having for its object the encouragement of education, especially such as would tend to the making of good citizens, and secondarily the advancement of trade, manufacture, agriculture, etc. Two of these essays were read by two of the professors of our college."

THE WIDE FIELD

BALUCHISTAN

The following sketch of a mission field in one of the remotest and least known regions of Asia is extracted and condensed from articles in the English *Church Missionary Review* for last November and December.

THE COUNTRY

Baluchistan is rather larger than the British Isles, but contains a vast proportion of desert. Its appearance fully justifies the title, "rubbish heap of the world." The scenery of a greater portion is dreary beyond description; stony plains, surrounded by bare mountain masses. But amid this waste are tracts that will compare favorably with the grandest scenery in India. The climate varies widely. On the plains the summer temperatures are among the highest registered in the world. A native proverb says, "O God, when thou didst create Sidi and Dadar, what need was there to conceive hell?" In the highest valley the winter temperature occasionally sinks below zero. Vegetation is poor and the scarcity of trees most noticeable. Regarding fauna and flora, less is known than of any other country under a civilized government. The larger animals are few and unimportant. Reptiles are well represented and snakes of many species, in some places too numerous to be pleasant. Large portions of the country are still almost unknown.

THE PEOPLE

Baluchistan today is divided among a number of tribes whose origin is difficult to discover. The more important races are the Brahuis, the Baluchis, and the Pathans. The former are the more numerous, and most of them nomadic in their habits. The vast majority of them are illiterate, only a few men among the higher classes being able to read Persian or Arabic. Of these three principal races the Baluchis are the most attractive. They are more chivalrous and autocratic than the Pathans. Hospitality with them is one of the most important duties of life.

RELIGION AND CUSTOMS

Baluchistan is a Mohammedan country. With the exception of a few Hindus from India all the inhabitants are nominally Musselmans. At the same time, superstition is a more appropriate name for the belief of the Afghan and the Baluchi. Many of them are strict with regard to certain observances, such as fasting and prayer; but the practice of their religion extends to little beyond these acts. The vast majority of the population is uneducated; even among those who profess to read the Koran few understand its meaning. Polygamy exists, but is not common. Whether free or slave, women are given all the degrading work and bear all the heavy burdens, while men often sit in idleness. Occasionally one may even see a woman harnessed with a donkey attached to a plow. Except among the chiefs and where the people have come in contact with Indian ideas, seclusion of women is not the custom. The slavery common in the country is usually of a domestic character. There is probably little really harsh treatment, and slaves occasionally rise to positions of trust and comparative affluence. Superstition, bigotry, ignorance, with practically no ambition for improvement in their present condition, combined with the characteristics of savage people, such are the fruits of Islam among the tribes of Baluchistan.

MISSIONARY EFFORT

The Church Missionary Society and the Church of England Zenana Missionary Society are the only ones at work among the tribes of Baluchistan, the

first missionary to enter the province being Rev. G. M. Gordon, who died during the Afghan War. Permanent occupation by missionaries dates back only to the spring of 1886. In the last twenty years there have been many changes, but the little seed sown has grown into a tree which has already put forth branches. Owing to the fanatical character of the inhabitants, it has not been thought advisable by the government to allow open-air preaching. The earliest method of getting into touch with the tribesman was by medical work. At first there was much opposition and the number of patients very small. Gradually, as the work became better known, the numbers rapidly grew, and during the last two or three years the attendance has averaged 30,000 per annum in the men's hospital. In recent years schools have been opened for various classes, and today there is a total of nearly two hundred children, boys and girls, but so far few except children of Indians have been persuaded to attend. From the nature of the country the difficulties of evangelism are considerable. The unwillingness of the people to assist in any way makes it almost impossible to remain for any time in some of the districts. Great care is necessary to present the Christian message in a sympathetic manner. The medical work materially assists in directing the attention of the suffering to Him who is the Saviour of the world. So far the majority of these tribes have seen little but the sterner and more selfish aspects of our civilization. Surely an awful debt is due all these frontier races. May God hasten the day when it may be said of this region, "Beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace." If danger ever again threatens India from a quarter where for 1,000 years invasion has come, security lies in Him whose eyes run to and fro in the whole earth to show himself strong on behalf of those who put their trust in him and do his will.

CHINA

HOW THE CHINESE SEE THE NEW YEAR IN

In the December number of the *Foreign Field* the Rev. Sylvester Lee, missionary of the English Wesleyan Methodist Church at Kwangchi, gives a detailed description from personal observation of New Year's religious celebrations in that part of China.

Like the idolatrous practices of Bible times, these observances are associated with high places, centering about the hilltop of Hun Chiang Shan. The story, somewhat abbreviated, is as follows: —

In the closing days of the year, when the people from near and far are paying their annual visit to the temple, the hilltop presents a weird spectacle. The pilgrims, each provided with a paper lantern, on which the words "Fairy Mountain" are written, make the ascent after sunset. Against the dark background of the mountain can be seen a long line or lines in single file, working in and out amongst the crags and up the steep flight of steps like some long, fiery serpent. On this hill are the gods who have power to make rich or to make poor, to give health or to send disease. Other gods there are in the temples of the town and in the temples of the villages, but none so powerful as the gods on the Fairy Mountain. Once I visited the place when the pilgrims were coming and going, and only on that occasion have I seen the manner in which these gods are worshiped. It was the last day of the last Chinese year, when the crowds gathered on the hilltop in order to see the old year out and the new year in. At the Gate of the First Heaven, a small brick building built over a running stream, an old Taoist priest and caretaker waited to receive alms and to render service to any who might desire to worship. The gods there are small, and are generally placed in a dark room, the front of which is removed for the convenience of the worshiper. There were none

as we passed through. The next building was a mile further on and a little way up the slope of the hill. This is the Gate of the Second Heaven. Here again were no worshipers, but there were sticks of incense burning before the idols, giving evidence of recent votaries. Then began the steeper ascent that leads to the Gate of the Third Heaven. Our lonely pilgrimage was lonely no longer, for from different points long lines of men in single file were all making for this gate. As we talked with them we found them ready to be questioned as to the object for which they were visiting Fairy Mountain. When asked the name of the idol which they had worshiped and what the idol was supposed to do for them, they did not know. When asked, "Why do you worship this idol?" they replied, "Because it is customary so to do when going up the hill to the big temples."

In spite of their ignorance on the subject of worship they spared no pains in performing it. Having let down their long gowns, which had been tucked up for convenience in walking, they unwound their queues from around their heads, letting them fall down their backs; they took off their straw sandals and put on their cloth shoes; then, when all had been done to give them a becoming appearance, they put some cash paper to the smoldering heap in the middle of the floor, from which they lit it. Throwing the lighted paper upwards they repeated the process in shuttlecock fashion, so as to keep it in the air until it was burned up. They then lit crackers, the firing of which was accompanied by the beating of their drums.

The attention of the spirit which dwells in the idol being thus called to the worshiper, the worshiper lets down his long sleeves so as to cover his hands, and with hands together in front of him bows several times before the image. This done he rises from his knees, placing a few sticks of incense on the ground near the smoldering fire, lights them, and then leaves them to burn. The man adjusts his garments and prepares for the next ascent, which leads to the temples on the hilltop. No sooner is his back turned from the image, and before he has had time to get out of the building, the few sticks of incense are snatched by boys, the lighted end knocked off, and the unburned portion put behind the image, ready to sell to the next worshiper who may come unprovided with these essentials of worship.

Beyond the Gate of the Third Heaven are steep, stone steps, each having on it two men, one ascending and one descending; some having worshiped, some going to worship. On the peak are four temples, with a crush of men coming out and going in. In each temple, in the round space in the middle of the floor and immediately in front of the idols, was a huge, flaring heap, kept burning by the offerings of paper money and incense. And there was one continuous din, caused by the beating of the drums and the firing of strings of crackers. We asked several men the names of the idols, some forty or fifty in number, but could gain no satisfactory reply. None seemed to have any clear idea as to what they were worshiping.

There was no reverence shown for the temples or the idols, save in the moment of worship. All was carried on with gayest of humor. Many worshipers, having fulfilled their duty and having heard their fate for the coming year, at once started on the return journey for home. Hundreds stayed on till past midnight, and were thus in the presence of the idols at the very beginning of the new year. Long before dawn the procession began going down the hill, each man carrying his lantern; and hasty steps were made in order to reach home as early as possible, for the New Year is the great holiday among the Chinese, and every man who can do so spends it among the members of his own family and his own clan.

Before descending the hill we went behind the topmost temple, and saw the rock from which men and women occasionally throw themselves, giving their lives as a sacrifice to the gods. A son or a daughter will go to the temple on the hilltop in case of the illness of a father or mother, and will make a vow to the gods to give their lives for the lives of their parents. There are those who have been charged with wrongdoing and want to prove their innocence. If they are innocent the gods will protect them when they throw themselves from the rock; if guilty they perish.

A visit to the hill is sufficient to convince any one of the hold which idolatry, irrational idolatry, has upon the people.

THE PORTFOLIO

The Salt of the Earth

The world generally believes that social well-being, property, wealth, are the means for preserving society from destruction. Others rise higher, and say that intellectual enlightenment is sufficient; that knowledge is the means of saving society. Others rise still higher, and say that religious institutions, temples, churches, schools, preachers are what is necessary. But all these are not the chief means. Without the working of the spirit of Christ none of these are useful. The only thing that can make the gospel of Christ effective through us is the power of character. You may speak, preach, and use other means, but without character these are useless. Some of you have heard of the great President of the United States, Abraham Lincoln. Some of you may have heard of a saying of his, "You can fool some of the people all the time, and all the people some of the time, but not all the people all the time." This saying is true of religion as well as of politics. You can deceive people sometimes, but not always, and God never. For if you have not character sooner or later it will be made plain. That which gives the power to human character for preserving society is the life of Christ in the soul. I am not here to say that God has never revealed himself to the spirit of man where Christ was not known, but I do say that the great and chief means of preserving society is the life of Christ. It is the Christ in us which will save the world. He is the great means for keeping society sweet and pure. Abide in him and let him abide in you, and you shall be the power of God to save the world and keep it sweet and pure.

From an address by Prof. E. D. Burton, D.D., of Chicago University, to students of the Theological Seminary of Ahmednagar, India.

Christian Schools in China

The Christian educational schools in China must for the present take the leading part in the work for the uplifting of the whole Chinese character, for that depends primarily, as the character of every nation must depend, on the lives of the individual men and women. . . . The best way to avert possible peril, commercial or military, from the great Chinese people is by behaving righteously toward them and by striving to inspire a righteous life among them. Our Christian missions have for their object not only the saving of souls, but the imparting of a life that makes possible the kingdom of God on the earth. It seems to me that there is no place where there is better opportunity today to do this work than in China, and I earnestly hope that we can attract the attention of the great public outside of the so-called missionary circles to the possibility and practicability, no less than the importance, of the work.

From article by President Roosevelt, in the "Outlook," November 28, 1908.

Christianity a Positive Force

Mark the negativeness of non-Christian religions and compare it with the equally essential positiveness of Christianity; contrast the non-existence, which is the ideal of the one, with the attainment of the fullest power and highest existence, which is the ideal of Christianity. Note how that rejection of fatalism has dominated and still determines European life. You see it even to the extent of establishing homes for the dying. On the broadest plane it has produced free representative government and established the duty as well as the rights of the individual. Compare, if you will, the position of woman under Christian and non-Christian dispensations. Take as an instance the custom of child marriage in India. Philosophically considered, it may seem merely a curious system that a girl formerly married at the age of two must forever remain a widow if her affianced husband die before she attain an actually marriageable age. But in reality what does this custom mean? It means that many of these child widows, debarred from marriage, are dedicated at the temple of Krishna to a service which here may not be fitly named. That is what child marriage in India implies. It is a custom with which, having a Hindu religious basis, the British government has never interfered; it is a custom which the Christian religion alone can extirpate.

From the London "Times," by a layman of its editorial staff.

Conservative Information

Before we take up in detail the ravages of opium throughout this and other provinces, I wish to say a word about one source of information which every observer of conditions in China finds, sooner or later, that he is forced to employ. Along the China coast one hears a good deal of talk about the "missionary question." Many of the foreign merchants abuse the missionaries. I will confess that the "anti-missionary" side had been so often and so forcibly presented to me that before I got away from the coast I unconsciously shared the prejudice. But now, brushing aside the exceptional men on both sides of the controversy, and ignoring for the moment the deeper significance of it, let me give the situation as it presented itself to me before I left China.

There are many foreign merchants who study the language, travel extensively, and speak with authority on things Chinese. But the typical merchant of the treaty port — that is, the merchant whom one hears so loudly abusing the missionaries — does not speak the language. He transacts most of his business through his Chinese *compradore*, and apparently divides the chief of his time between the club, the race track, and various places of amusement. This sort of merchant is the kind most in evidence, and it is he who contributes most largely to the anti-missionary feeling "back home." The missionaries, on the other hand, almost to a man, speak, read, and write one or more native dialects. They live among the Chinese, and in order to carry on their work at all they must be continually studying the traditions, customs, and prejudices of their neighbors. In almost every instance the missionaries who supplied me with information were more conservative than the British and American diplomatic, consular, military, and medical observers who have traveled in the opium provinces.

From "Drugging a Nation," by Samuel Merwin.

Subject to Bondage

On the public street, at the corner of St. Stephen's College, three women hard at work beating on the street attracted my attention. I then noticed that the central woman was pounding a child's coat with a man's old shoe, meanwhile keeping up a continuous growl. At intervals she added paper money to a small fire that was burning alongside. Besides this a pair of scis-

sors and another garment lay on the cement street. The two other women were each armed with a piece of matting rolled up and tied together, with which they were belaboring the street with all their might, while they cursed the devil as far as I could understand. That these poor souls were in earnest there could be no question. There was, however, no sign of grief or any wailing, so possibly they may have been professional exorcists, for it was evident that they were endeavoring to drive a supposed demon out of the clothes of a little boy who probably was sick.

Thus within ten yards of St. Stephen's College, one of the foremost colleges of Hong Kong — being in fact the one that passed more boys in the Oxford Locals than all the rest of Hong Kong put together — a scene of degrading superstition was being enacted.

How terrible is this bondage to evil spirits and demons! It enters into all the affairs of life. Demons, demons everywhere! The large majority of the religious acts of the Chinese seem to be to try to keep the demons in a good humor, and so bamboozle them into not doing harm to the person concerned. Education everywhere has shown that it alone is insufficient to cope permanently with superstition. It needs a really sound Christian education, such as is supplied at St. Stephen's College, to deal effectually with the countless superstitions of the Chinese.

Rev. L. Byrde, in "The News Letter," as quoted in the "Church Missionary Society Gazette."

THE BOOKSHELF

Prayer Calendar for 1909. Woman's Board of Missions; Woman's Board of Missions of the Interior; Woman's Board of Missions of the Pacific. Pp. 72. Price, 25 cents.

This attractive annual, published jointly by the three Woman's Boards, is forthcoming in good time for wide distribution before New Year's Day. It contains much missionary intelligence, especially of woman's work, assembled from all of the fields and pithily condensed. There are several excellent prayers, and for each day of the year some one or some thing is named for remembrance in prayer, with choice quotation in prose or verse. With many names of the women their portraits are given. There are also several pictures of places and buildings, and a number of maps.

India: Its Life and Thought. By John P. Jones, D.D. New York: The Macmillan Co. Pp. 448. Price, $2.50 net.

One test of a book on a foreign country is to ask how far it answers the questions of the average man about the land described. Another and perhaps more valuable test is to ask how many and how profound questions it raises in the mind of the thoughtful reader.

Dr. Jones's book on India meets both these tests. It is at the same time informing and stimulating. The author's long residence in India, his thorough study of its contemporary life and its ancient faiths, and his profound sympathy with its people qualify him to speak with authority. He is always interesting and often illuminating. The two chapters on the Hindu caste system, for example, are especially to be commended to one seeking light on this fundamental characteristic of Indian social and religious life. In the introductory study of the present unrest in India one could wish for a little ampler discussion of the economic conditions that are irresistibly pushing India toward a new industrial, if not social and political, system. There are many more millions of people in India than can be fed by present methods of agriculture. There is always famine somewhere in the land. The ancient trade castes have been driven to the wall by the competition of English and German machinery. Behind the political unrest is the economical situation.

But the author's interest is, naturally, in the religious and social life of the people. Without attempting an exhaustive study of the labyrinths of Indian philosophies, he gives in popular style a clear and comprehensive picture of Indian thought and life. It is a valuable contribution toward the desired better understanding of the East by the West. One rises from the book with a new respect for the people and a new faith in the ultimate triumph of Christianity in the land of the Vedas.

EDWARD M. NOYES.

OTHER BOOKS RECEIVED

"China Vaagner." Translation into Danish of "The Uplift of China," by Arthur H. Smith, D.D. By M. Wolff. Kolding, Denmark: Konrad Jorgensens. "Mission und Evangelization im Orient," by D. Julius Richter. Gutersloh: C. Bertelsmann. Paper. Pp. 316 "Quiet Talks with World Winners," by S. D. Gordon. New York: A. C. Armstrong & Son. Pp. 280. Price, 75 cents net. "The Islands of the Pacific," by James M. Alexander. New York: American Tract Society. Pp. 369. Price, $1.50. "The Bible for Home and School: Hebrews," by Edgar J. Goodspeed. New York: The Macmillan Co. Pp. 132. Price, 50 cents net. "The Evolution of Religions," by Everard Bierer. New York: G. P. Putnam's Sons. Pp. 386. "Little Kathleen," by Annie R. Butler. London: Morgan & Scott, Ltd. Pp. 91. Paper. "Commentary on Galatians, Ephesians, Philippians" (in Japanese), by D. W. Learned, D.D. "The Educational Ideal in the Ministry," by W. H. P. Faunce. New York: The Macmillan Co. Pp. 286. Price, $1.25 net.

THE CHRONICLE

ARRIVALS ABROAD

September 25. At Kobe, Japan, Dr. and Mrs. J. H. DeForest.

October 19. At Bombay, India, Dr. and Mrs. J. E. Abbott.

October 21. At Mardin, Turkey, Dr. and Mrs. D. M. B. Thom.

ARRIVALS IN THIS COUNTRY

November 11. At New York, Miss Caroline E. Bush, of the Eastern Turkey Mission.

December 11. At Boston, Dr. and Mrs. J. P. Jones, of the Madura Mission.

DEATHS

November 3. Word has been received of the death, at Amanzimtoti, Natal, of Mrs. Emily P. R. Calhoun, widow of Rev. Dr. Simeon H. Calhoun, of Syria. Mrs. Calhoun, whose maiden name was Emily Pitkin Raynolds, was an adopted niece of Rev. Dr. Richard S. Storrs, Sr., of Braintree, Mass., and a sister of Dr. George C. Raynolds, of Van, Eastern Turkey. She was born at Longmeadow, Mass., in 1824, and married Dr. Calhoun in 1848, and arrived in Syria the next year, residing at Beirut and Abeih. Dr. Calhoun died in this country in 1876, and Mrs. Calhoun returned to Syria for a time but afterwards resided in Detroit, Mich. After the marriage of her daughter, Miss Susan H. Calhoun, to Rev. Charles N. Ransom, under appointment to the Zulu Mission in South Africa, in 1890, Mrs. Calhoun took up her residence with her children at Ifafa, and latterly at Amanzimtoti. She was a woman of marked abilities, a winning personality, and with a devout Christian spirit. A true missionary, in two mission fields so widely apart, she rendered most excellent service during her long life of sixty years in the foreign field, and was most highly esteemed for her saintly character. She was dearly beloved by the mission circle in Natal as well as by the native people.

December 7. At Foochow, China, Mrs. Hannah L. Hartwell. (Further notice next month.)

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Late news from Tientsin reports that Dr. Ament is improving very rapidly, and that his recovery now seems assured.

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On October 3 Dr. Charles Chapin Tracy, president of Anatolia College, Marsovan, Turkey, was seventy years old. In honor of that anniversary a reception was held

the evening before in the college of which he was a leading founder in 1886. It was a complete surprise to Dr. and Mrs. Tracy by a large company of hearty friends, among whom was the governor of the city, an Albanian, and a sound representative of the new *régime* in Turkey. After a social hour in the reception room, there was a program of music and addresses, with a larger company in the study hall.

What it means to found such an institution as Anatolia College few can adequately realize. Not only was money for it difficult to be found, but also teachers and students. Other American college presidents have secured sympathy and cooperation for their institutions from Dr. D. K. Pearsons. But Dr. Tracy is the first on record to win the great philanthropist's admiration and assistance for a missionary college. In Dr. Tracy's seventieth year Anatolia College is twenty-two. One thousand five hundred and forty young men have been for a longer or shorter time connected with the institution, of whom 226 have been graduated, 1,052 have left without completing the course, and 262 are now in attendance. Plans for larger and more permanent buildings are now before the Turkish government. A memorable and touching feature of the celebration was the making up of a purse, to be given, not to Dr. and Mrs. Tracy, but for relief of the sufferers in the Eastern provinces, where, owing to the scanty harvest, the people are suffering for bread.

DONATIONS RECEIVED IN NOVEMBER

NEW ENGLAND DISTRICT

Maine

Bath, Winter-st. Cong. ch. 121 42
Brewer, 1st Cong. ch. 15 00
Calais, Geo. H. Eaton, 125 00
Cornish, Cong. ch. 14 00
East Baldwin, Cong. ch. 5 00
Oldtown, 1st Cong. ch. 10 00
Portland, State-st. Cong. ch., James P. Baxter, toward support D. C. Churchill, 200; do., Wm. W. Brown, for do., 200; St. Lawrence Cong. ch., 5, 405 00
Standish, Cong. ch. 2 00—697 42

New Hampshire

Bath, Rev. W. P. Elkins, 1 30
Canterbury, Mrs. Geo. H. Gale, 1 00
Dover, 1st Cong. ch. 35 71
Hampstead, Cong. ch. and Y. P. S. C. E. 16 00
Hillsboro, Mrs. C. W. Conn, 25
Hinsdale, Cong. ch. 2 39
Hollis, Cong. ch. 1 00
Keene, 1st Cong. ch., for Tirumangalam, 100 00
Manchester, Franklin-st. Cong. ch., 272.79; Friend, 500, 772 79
Nashua, Pilgrim Cong. ch. 24 82
Newmarket, Cong. ch. 3 25
Orfordville, Cong. ch. 2 50
Rochester, Henry M. Plumer, 25 00
Walpole, 1st Cong. ch. 16 90—1,082 91

Vermont

Barnet, Cong. ch. 35 00
Bennington, 2d Cong. ch. 62 53
Berlin, Cong. ch. 37 50
Jamaica, 1st Cong. ch. 5 00
Milton, Cong. ch., of which 2.50 from Mrs. A. A. Herrick, 5 05
Newfane, Cong. ch. 4 63
South Duxbury, Cong. ch., toward support Rev. J. X. Miller, 6 10
South Hero, Mrs. Henry Robinson, 1 00
Springfield, Mary A. Ellis, 3 00
West Charlestown, Cong. ch., toward support Rev. R. Thomson, 13 00—172 81

Massachusetts

Andover, Seminary ch. 259 25
Amesbury, Main-st. Cong. ch. 10 00
Barre, J. A. Carruth, 1 00
Belmont, Plymouth Cong. ch. 18 22
Beverly, Dane-st. Cong. ch. 25 00
Boston, Immanuel-Walnut-av. Cong. ch., 1,324.47; Allston Cong. ch., toward support Rev. W. P. Clarke, 120.79; Brighton Cong. ch., 117.20; Second ch. (Dorchester), 110; Boylston ch. (Jamaica Plain), 41.42; Harvard ch. (Dorchester), 10.70; Roslindale Cong. ch., 1.25; Ludwig Gerhard, for work in Japan, 15; Thanksgiving mite, for work in China, 5, 1,745 83
Boxford, In memory of Mrs. Elizabeth L. Sawyer, 10 00
Brockton, James S. Allen, Jr. 3 00
Brookline, Harvard Cong. ch., 1,057.57; Leyden Cong. ch., 744.87, 1,802 44
Buckland, Cong. ch. 18 20
Cambridge, Frederic L. Fischer, 5 00
Centerville, A disciple, 10 00
Chicopee, 1st Cong. ch. 16 57
Chicopee Falls, 2d Cong. ch. 37 00
Dalton, 1st Cong. ch., to const. Rev. T. C. Luce, Mrs. D. H. Brown, Alton P. Chadwick, Jennie R. Field, Mrs. Theron E. Warren, and Mrs. Orman Shedd, H. M. 600 00
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 231 24
Fall River, Central Cong. ch. 803 20
Fitchburg, Calvinistic Cong. ch., 69.22; Finnish Cong. ch., 5, 74 22
Franklin, Cong. ch. 28 00
Globe Village, Evan. Free ch. 7 25
Holbrook, Winthrop Cong. ch. 206 17
Holyoke, 2d Cong. ch., 250; 1st Cong. ch., 85.26, 335 26
Hopkinton, 1st Cong. ch. 21 20
Hubbardston, Evan. Cong. ch. 4 80
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch. 50 50
Lowell, Eliot Cong. ch. 31 13
Ludlow, Union ch. of Christ, 18 10
Marlboro, Union Cong. ch. 50 44
Maynard, Cong. ch. 20 10
Melrose Highlands, Cong. ch., to const., with previous donations, John H. Gerrish, H. M. 50 30
Middleboro, North Cong. ch. 32 73
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 30 25
Mill River, Cong. ch. 14 39
Milton, 1st Cong. ch., 10; Albert D. Smith, 3, 13 00
New Bedford, Trinitarian Cong. ch. 41 36
Newton, Eliot Cong. ch. 2,260 00

Newtonville, Central Cong. ch. 22 43
North Andover, Cong. ch. 18 37
Northampton, Edwards Cong. ch., for medical work, Pang-Chuang, 211 79
Norton, Trinitarian Cong. ch. 22 60
Oakham, Cong. ch. 5 00
Paxton, Cong. ch. 1 00
Peabody, South Cong. ch. 108 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 592.80; South Cong. ch., 121.70, 714 50
Plympton, Cong. ch. 6 00
Richmond, Cong. ch. 24 14
Rochester, 1st Cong. ch. 25 00
South Hadley, Cong. ch. 22 63
South Weymouth, Union Cong. ch. 70 00
Springfield, Park Cong. ch., 42.43; Olivet Cong. ch., 16.60, 59 03
Wakefield, Cong. ch. 33 77
Waltham, 1st Cong. ch. 24 33
Wellesley, Cong. ch. 299 41
Westfield, 1st Cong. ch. 231 95
West Medford, Cong. ch. 73 20
West Newbury, 1st Cong. ch. 8 00
West Stockbridge, Village Cong. ch. 22 34
West Wareham, Cong. ch. 10 00
Weymouth Heights, 1st Cong. ch. 33 80
Williamstown, 1st Cong. ch., 115; John H. Hewitt, 10, 125 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 150 00
Wollaston, Cong. ch. 51 60
Worcester, Plymouth Cong. ch., 290; Old South Cong. ch., 102.54; Plymouth Cong. ch., 45.78; Hope Cong. ch., 6, 444 32
Worthington, Cong. ch. 20 00
Uxbridge, Worcester South Conference, 23 23—11,761 59

Legacies.—Lunenburg, Charles G. Bigelow, by Mary J. Bigelow and Norman G. Bigelow, Ex'rs, 95 00
Newburyport, Harriet M. Savory, add'l, 16 56——111 56

11,873 15

Rhode Island

Newport, Union Cong. ch. 1 00
Pawtucket, Park-pl. Cong. ch., for Pang-Chuang, 13 81
Woonsocket, Globe Cong. ch. 35 00——49 81

Young People's Societies

Massachusetts.—Charlemont, 1st Cong. Y. P. S. C. E., for Harpoot, 7.50; Lynn, North Cong. Y. P. S. C. E., 12.50; Whitinsville, Y. P. S. C. E., 35, 55 00

Sunday Schools

Maine.—Brownville, Cong. Sab. sch., 1.38; Matinicus, Cong. Sab. sch., 2.10, 3 48
New Hampshire.—Lyme, Cong. Sab. sch., 12.79; Swanton, Cong. Sab. sch., 7.35, 20 14
Massachusetts.—Belmont, Plymouth Cong. Sab. sch., 5.82; Boston, Immanuel-Walnut-av. Cong. Sab. sch., 11.55; Brookline, Harvard Cong. Sab. scn., 25; Chicopee, 1st Cong. Sab. sch., 1.18; Dracut, 1st Cong. Sab. sch., 3.50; Holliston, Cong. Sab. sch., 2.80; Holyoke, 1st Cong. Sab. sch., for Pang-Chuang, 68.16; Ipswich, 1st Parish Cong. Sab. sch., 6; Lowell Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 75; Mansfield, Cong. Sab. sch., toward support Rev. Wm. H. Sanders, 17.15; Newton, Eliot Cong. Sab. sch., 21.51; Northboro, Cong. Sab. sch., for Japan, 3.87; Palmer, 2d Cong. Sab sch., 23.62; Pittsfield, Memorial Cong. Sab. sch., for Pang-Chuang, 5; Quincy, Bethany Bible class, for Harpoot, 15; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 21.65; Swampscott, 1st Cong. Sab. sch., 3.33; Williamstown, Sab. sch. of ch. of Christ in the White Oaks, 2.65, 313 39

337 01

MIDDLE DISTRICT

Connecticut

Bloomfield, Cong. ch. 18 60
Bridgeport, Black Rock Cong. ch., 58.03; 1st Cong. ch., 40, 98 03
Columbia, Cong. ch. 66 31
Derby, Edwin Hallock, 10 00
East Hampton, Cong. ch. 7 16
Exeter (Leonard Bridge), Cong. ch. 10 00
Franklin, Cong. ch., 1.08; Mrs. Lucy L. Ashcraft, 5; Mrs. Lydia L. Smith, 5, 11 08
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 153 14
Groton, John J. Copp, 5 00
Hartford, 1st Cong. ch., 379.88; Farmington-av. Cong. ch., 67.01; 4th Cong. ch., 62.96; Mrs. E. C. Russ, 200; Mr. and Mrs. Herbert S. Bullard, 10, 719 85
Lebanon, 1st Cong. ch. 17 00
Litchfield, Friend, 15 00
Manchester, 2d Cong. ch. 249 14
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 32 93
Nepaug, South Cong. ch. 14 51
New Britain, Stanley Memorial Cong. ch. 14 19
New Haven, ch. of the Redeemer, toward support Rev. J. E. Tracy, 800; United Cong. ch., 450; Humphrey-st. Cong. ch., 57.94, 1,307 94
North Branford, Cong. ch. 18 63
North Mianus, Cong. ch. 2 34
Salisbury, Cong. ch. 80 24
Scotland, Cong. ch. 6 50
Somers, 1st Cong. ch. 4 13
South Glastonbury, E. T. Thompson, 1 00
Stafford Springs, Cong. ch. 49 36
Stamford, Long Ridge Cong. ch. 5 00
Stanwich, Cong. ch., for Aruppukottai, 31 00
Thomaston, Cong. ch. 31 40
Watertown, 1st Cong. ch. 92 00
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 150 00
Woodbridge, Cong. ch. 19 05—3,240 53

New York

Briarcliff Manor, Cong. ch. 125 20
Brooklyn, Lewis-av. Cong. ch., to const. James Brackenridge and Palmer Townsend, H. M., 231.67; South Cong. ch., 69.56; ch. of the Evangel, 20; Collection annual meeting, for special medical work for missionaries, 170.76, 491 99
Buffalo, Wm. H. Crosby, 250 00
Candor, Cong. ch. 23 50
Carthage, Friend, 25
Dunton, Cong. ch. 10 00
East Bloomfield, Eliza S. Goodwin, 5 65
Elmira, St. Luke's Cong. ch. 2 20
Fairport, 1st Cong. ch. 20 17
Holland Patent, Welsh Cong. ch. 5 00
Honeoye, Rev. Arthur C. Dill, in memory of Mrs. Catherine D. Dill, 100 00
Ithaca, Sidney L. Chaffee, 10 00
Jamestown, A. F. Moses, 10 00
Johnsonburg, Cong. ch. 2 10
New Rochelle, Friend, 1 00
New York, Broadway Tab. Cong. ch., 1,603.28; Pilgrim Cong. ch., 61.14; Olivet Memorial ch. Miss. Asso., 50; Bedford-pk. Cong. ch., 21.30, 1,735 72
Norwood, Cong. ch. 10 00
Patchogue, 1st Cong. ch. 50
Phœnix, 1st Cong. ch. 23 33
Rochester, Mrs. M. J. Jagnow, 2 00
Syracuse, Pilgrim Cong. ch. 4 00
West Groton, 1st Cong. ch. 12 00
White Plains, Westchester Cong. ch., toward support Rev. and Mrs. Theodore S. Lee, 600 00
Utica, Plymouth Cong. ch. 13 72
——, Friend, 250 00—3,708 33

Legacies.—Danville, Catherine C. Dorr, 500 00
New York, Edwin Stone, by Sumner R. Stone, Ex'r, add'l, 9,000 00—9,500 00

13,208 33

New Jersey

East Orange, Trinity Cong. ch., Louise Dodd, for Pang-Chuang, 20 00
Haddonfield, J. D. Lynde, 25 00
Lakewood, Mary M. Foote, 30 00

Montclair, 1st Cong. ch. 1,450 00
New Brunswick, Rev. F. Z. Rossiter, 50
Nutley, St. Paul's Cong. ch. 10 00
Paterson, Auburn-st. Cong. ch. 27 00
Plainfield, Cong. ch. 300 00
Upper Montclair, Christian Union Cong. ch. 85 70—1,948 20

Pennsylvania

Coyne, John D. Roberts, 5 00
Kane, 1st Cong. ch. 67 50
Mt. Carmel, 1st Cong. ch. 2 00
Philadelphia, Park Cong. ch., 12; Mrs. Sarah R. Weed, 100, 112 00—186 50

Ohio

Aurora, Cong. ch. 7 00
Berea, Mr. and Mrs. Fred Brown, 5 00
Brecksville, 1st Cong. ch. 6 00
Chagrin Falls, Cong. ch. 15 68
Chardon, Cong. ch. 6 45
Chester, Cong. ch. 5 00
Cincinnati, Walnut Hills Cong. ch., to const. Mrs. Susie W. Carpenter, H. M., 153; Welsh Cong. ch., 13, 166 00
Cleveland, Mizpah Cong. ch. 11 36
Fort Recovery, Pisgah Cong. ch. 11 00
Greenwich, 1st Cong. ch. 5 40
Jefferson, 1st Cong. ch. 58 00
Kent, Cong. ch. 60 00
Lyme, Cong. ch. Mission Circle, 10 00
North Amherst, Cong. ch. 9 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang, 7 50
Toledo, Mrs. J. K. Hamilton, 1 00
Unionville, Cong. ch. 6 10
York, Cong. ch. 7 00—397 49

Georgia

Demorest, Union Cong. ch. 6 20

Young People's Societies

Connecticut.—Canton Center, Y. P. S. C. E., toward support Rev. and Mrs. C. E. Ewing, 17; Newington, Young Men's Mission Circle, 10, 27 00
New York.—Mt. Sinai and Millers Place, Y. P. S. C. E. 17 50
New Jersey.—Plainfield, Jun. Y. P. S. C. E. 4 05
48 55

Sunday Schools

Connecticut.—Burlington, Cong. Sab. sch., 3 25; Durham, Cong. Sab. sch., 5; Greenwich, 2d Cong. Sab. sch., 51.70; New London, 1st ch. of Christ Cong. Sab. sch., for school in India, 7.08; Simsbury, Cong. Sab. sch., 10.89; Southington, 1st Cong. Sab. sch., 17.31, 95 23
New York.—Brooklyn, South Sab. sch., 30; do., Lewis-av. Sab. sch., 25; Newburgh, 1st Cong. Sab. sch., 11.95; New York, Bethany Cong. Sab. sch., 16, 82 95
178 18

INTERIOR DISTRICT

Kentucky

Corbin, Cong. ch. 2 10
Ludlow, Fairview Cong. ch. 4 50—6 60

Tennessee

Pleasant Hill, Cong. ch. and Soc. 6 42

Alabama

Thorsby, Cong. ch. 12 00

Texas

Florence, E. Barnes, 5 00
Morrill, Cong. ch. 6 00—11 00

Indiana

Fort Wayne, Plymouth Cong. ch. 50 00

Oklahoma

Pond Creek, Cong. ch. 13 15

Illinois

Bartlett, Cong. ch. 8 00
Canton, Cong. ch. 51 26
Chicago, Kenwood Evan. Cong. ch., of which 250 for Ahmednagar, 369.27; Union-pk. Cong. ch., 152.95; do., Mr. and Mrs. P. F. Pettibone, to const., with previous donations, P. F. Pettibone, H. M., 75; University Cong. Sab. sch., 50, 647 22
Chillicothe, Plymouth Cong. ch. 14 36
Crystal Lake, Cong. ch. 4 00
Downer's Grove, 1st Cong. ch. 32 85
Elgin, 1st Cong. ch. 274 41
Evanston, 1st Cong. ch. 104 41
Kewanee, 1st Cong. ch. 74 35
Loda, Cong. ch. 5 00
Morris, 1st Cong. ch. 25 00
Oak Park, 1st Cong. ch. 27 64
Oneida, Cong. ch. and Sab. sch. 8 28
Park Ridge, Ger. Emmanuel Cong. ch. 3 00
Payson, Cong. ch. 23 07
Peoria, 1st Cong. ch. 135 00
Quincy, Cong. ch. 81 27
Rock Falls, Cong. ch. 18 45
Rollo, Cong. ch. 25 00
Stark, Grace Wyckoff, 2 50
Wayne, Cong. ch. 10 00
Wilmette, 1st Cong. ch. 27 67
Woodstock, 1st Cong. ch. 18 50—1,621 24

Michigan

Addison, Cong. ch. 3 71
Bronson, Mrs. H. Bogardus, 5 00
Clinton, Cong. ch. 10 00
Dorr, Almon Gilbert, 5 00
Dowagiac, 1st Cong. ch. 4 50
Fayette, Cong. ch. 2 00
Garden, Cong. ch. 2 00
Gilmore, Cong. ch. 1 50
Grand Ledge, Cong. ch. 15 75
Grand Rapids, South Cong. ch., Friend, for work in India, 5 00
Lansing, Plymouth Cong. ch. 75 83
Port Huron, Sturgis Memorial Cong. ch. 1 50
Portland, Cong. ch. and Sab. sch. 9 25
Rapid River, Cong. ch. 9 20
Victor, 1st Cong. ch. 52—150 76

Wisconsin

Aurora, Welsh Cong. ch. 10 00
British Hollow, Mr. and Mrs. Thomas Davies, 50 00
Fort Atkinson, Cong. ch. 20 00
Lake Mills, Cong. ch. 18 15
Oshkosh, Plymouth Cong. ch. 41 61
Port Washington, Cong. ch. 5 85
Racine, Park-av. Cong. ch. 12 09
Ripon, Cong. ch. 10 50
West Salem, Cong. ch. 25 48—193 68

Minnesota

Barnesville, Cong. ch. 4 35
Groveland, Cong. ch. 3 15
Lake City, Cong. ch. 14 31
Little Falls, Cong. ch. 4 75
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 195; 1st Cong. ch., 100; Pilgrim Cong. ch., 25.61; 5th-av. Cong. ch., 23; Rev. and Mrs. C. B. Fellows, for Aruppukottai, 30, 373 61
Round Prairie, Cong. ch. 2 78
St. Paul, Olivet Cong. ch., Merriam Park, 44.80; People's Cong. ch., S. G. Smith, 25. 69 80—472 75

Iowa

Avoca, Ger. Cong. ch. 10 00
Carroll, Mrs. Elizabeth R. Potts, 1 00
Charles City, Cong. ch. 60 00
Cherokee, Clarinda E. Wellman, 1 00

Clay, Cong. ch. 7 00
Gaza, Cong. ch. 7 00
Glenwood, Cong. ch. 30 46
Grinnell, 1st Cong. ch., toward support Rev. E. E. Aiken, 48 00
Hawarden, 1st Cong. ch., H. C. Scott, 20 00
Maquoketa, Cong. ch. 22 05
Newton, 1st Cong. ch. 93 10
Olds, Wayne Cong. ch. 15 00
Reinbeck, 1st Cong. ch. 48 60
Rockwell, Cong. ch. 22 50
Sheldon, Cong. ch. 51 23
Washington, Eugenia Mather, 100 00
Waverly, 1st Cong. ch. 13 37
Webster City, Cong. ch. 57 13——607 44

Missouri

Bonne Terre, 1st Cong. ch. 34 00
Hannibal, Pilgrim Cong. ch. 16 00——50 00

North Dakota

Fredonia, Ger. Parish Cong. ch. 10 00
Gackle, Ger. Cong. ch. 50 00——60 00

South Dakota

Bon Homme, Cong. ch. 4 90
Deadwood, 1st Cong. ch. 9 00
Hosmer, Ger. Cong. ch. 20 00
Letcher, Cong. ch. 3 60
Milbank, Cong. ch. 10 83
Parkston, Parish Cong. ch. 25 00
Scotland, Parish Cong. ch. 90 00
Springfield, Cong. ch. 10 84——174 17

Nebraska

Arborville, Cong. ch. 19 50
Butte, Zion Ger. Cong. ch. 6 00
Lincoln, Plymouth Cong. ch. 56 78
McCook, Ger. Cong. ch. 40 00
Red Cloud, 1st Cong. ch. 20 00——142 28

Kansas

Fort Scott, Cong. ch. 10 00
Kansas City, 1st Cong. ch. 18 65
Stockton, Cong. ch. 2 66
Topeka, 1st Cong. ch., toward support Rev. Thomas Gray, to const., with previous donations, Rev. J. E. Kirkpatrick, W. D. Storrs, Geo. A. Guild, John R. Sargent, and Florence Campbell, H. M. 124 40
Wheaton, Cong. ch. 3 00
Wichita, Plymouth Cong. ch. 33 56——192 27

Wyoming

Glendo, Horseshoe Union Cong. ch. 2 90

Colorado

Boulder, 1st Cong. ch. 59 10
Greeley, St. Paulus Ger. Cong. ch. 12 00
Eaton, Cong. ch., Men's Brotherhood, for work in Pang-Chuang, 30 00
Highland Lake, Cong. ch. 2 67——103 77

Young People's Societies

Illinois.—Downer's Grove, Y. P. S. C. E., toward support Rev. A. MacLachlan, 5; Granville, Y. P. S. C. E., toward support Rev. A. MacLachlan, 40; Park Ridge, Ger. Em. Y. P. S. C. E., 2; Rosemond, Y. P. S. C. E., 10, 57 00
Michigan.—Grand Rapids, Y. P. S. C. E., 3; Johnston and Barry, Y. P. S. C. E., 10; Sheridan, Y. P. S. C. E., 3.90, 16 90
Iowa.—Eldora, Y. P. S. C. E., toward support Rev. G. E. White, 5; Glenwood, Y. P. S. C. E., 2.50, 7 50
North Dakota.—Barlow, Y. P. S. C. E. 10 00
91 40

Sunday Schools

Kentucky.—Newport, York-st. Cong. Sab. sch. 10 00
Illinois.—Chicago, Millard-av. Cong. Sab. sch. 10 00
Michigan.—Big Rock, Cong. Sab. sch., 1; Breckenridge, Cong. Sab. sch., 1.45; Clinton, Cong. Sab. sch., for Harpoot, 10; Muskegon, 1st Cong. Sab. sch., 20, 32 45
Wisconsin.—Shopiere, Cong. Sab. sch. 5 00
Minnesota.—Dodge Center, Cong. Sab. sch. 5 00
Iowa.—Le Mars, Cong. Sab. sch., 10; Polk City, do., 3, 13 00
Kansas.—Cora, Cong. Sab. sch., 3; Wakefield, do., 10.39, 13 39
88 84

PACIFIC DISTRICT

Utah

Provo, Woman's Miss. Soc. 5 00

Washington

Ahtanum, Cong. ch. 2 00
Bellevue, Cong. ch. 4 60
Lakeview, 1st Cong. ch. 1 45
Natchez Valley, Cong. ch. 32 75
Odessa, Pilgrim Cong. ch., 30; Emmaus Ger. Cong. ch., 30, 60 00
Ritzville, Zion Ger. Cong. ch., 90; 1st Ger. Cong. ch., 35; Immanuel Ger. Cong. ch., 20, 145 00
Seattle, 1st Ger. Cong. ch. 7 00
Snohomish, Cong. ch. 1 20
Washougal, Bethel Cong. ch. 15 00
West Branch, Cong. ch. 3 52——272 52

Oregon

Portland, 1st Cong. ch., H. W. Coe, 250 00

California

Berkeley, Park Cong. ch., 4.15; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 76 15
Claremont, Cong. ch. 164 87
Etiwanda, Cong. ch., for Mt. Silinda, 30 00
Fresno, Zion Cong. ch., 40; Christ Ger. Cong. ch., 25, 65 00
Heber, Cong. ch. 12 50
Los Angeles, Vernon Cong. ch., 45; J. M. S., toward support Rev. V. P. Eastman, 10, 55 00
Monrovia, 1st Cong. ch. 9 05
Portersville, G. W. Miller, 15 00
San Francisco, Mission Cong. ch. 60 00
San Jacinta, Cong. ch. 10 85
Sebastopol, Cong. ch. 8 10——506 52

Alaska

Nome, Pilgrim Cong. ch. 10 00

Young People's Societies

California.—San Francisco, Mission Y. P. S. C. E., for Mt. Silinda, 25 00

Sunday Schools

Washington.—Lakeview, Union Cong. Sab. sch. 55

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For salary Miss Florence Hartman, 110 00
For salary Miss H. L. Hale, 110 00
For medical expenses of missionaries in Japan, 55 85——275 85

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 500 00

Additional Donations for Special Objects

Maine.—Calais, Geo. H. Eaton, for work, care Rev. G. M. Rowland, 125 00
New Hampshire.—Exeter, Elizabeth S. Hall, for Ponasang Hospital, care Dr. H. N. Kin-

near, 100; Hanover, Geo. H. Johnson, for use of Rev. R. S. M. Emrich, 10; Lisbon, Mary R. Cummings, for Sivas Normal School Building Fund, 10; Sanbornton, Aux. N. H. Female Cent Institution, for native preacher, care Rev. J. S. Porter, 50, 170 00

MASSACHUSETTS.—Boston, Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 100; do., Second Cong. Sab. sch. (Dorchester), for work, care Rev. P. L. Corbin, 50; do., Chinese Sab. sch. 2d ch. (Dorchester), for native helpers, care Rev. C. R. Hager, 60; do., Roslindale Y. P. S. C. E., 7.50; Fall River, Bertha Skinner, for work, care Mrs. Henry T. Perry, 15; do., Eunice A. Lyman, for pupil, Marathi, 5; Franklin, Y. P. S. C. E., for work, care Miss M. L. Daniels, 10; Longmeadow, Mrs. Leete, for chapel, care Rev. W. O. Pye, 5; Newtonville, Central Cong. ch., Albert M. Lyon, for native teacher, care Rev. B. K. Hunsberger, 80; Northampton, Mary M. Walker, for work, care Mrs. F. F. Tucker, 15; Springfield, Mrs. R. A. Clark, for work, care Dr. F. F. Tucker, 15.50; do., Mrs. Herrick, 5, and Friend, 1, for chapel, care Rev. W. O. Pye, 6; Westfield, Elizabeth K. Snow, for pupil, care Miss F. K. Bement, 10; Worcester, Hope Cong. ch., for native preacher, care Rev. E. H. Smith, 44; do., Y. P. S. C. E. of Hope Cong. ch., for native worker, care Rev. E. H. Smith, 18; ———, Friend, for help of crippled girl, or other work, care Dr. A. R. Hoover, 25, 466 00

RHODE ISLAND.—Providence, Friends, through Mrs. J. P. McNaughton, for work, care Rev. J. P. McNaughton, 500 00

CONNECTICUT.—Bozrah, Y. P. S. C. E., for work, care Rev. L. P. Peet, 6.08; Essex, Friends, through Rev. L. S. Gates, for seats in Sholapur church, 5; Franklin, Cong. ch., for work, care Rev. L. P. Peet, 7.02; Green's Farms, Rev. C. C. Creegan, for work, care Rev. W. P. Elwood, 10; Mansfield, Spring Hill Baptist ch., for pupil, care Dr. H. T. Whitney, 22; New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 165; Newington, Young Men's Miss. Circle, for use of Mrs. C. D. Ussher, 36.30; North Madison, Y. P. S. C. E., for work, care Rev. E. P. Holton, 15; Somers, E. Louise Patten, for use of Mrs. T. D. Christie, 25; Waterbury, Bunker Hill Cong. ch., for work, care Rev. G. G. Brown, 9; do., Bunker Hill Cong. Sab. sch., for do., 20; West Haven, 1st Cong. Sab. sch., for house boat, care Rev. G. H. Hubbard, 25, 345 40

NEW YORK.—Brooklyn, Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 6; Castile, Sanitarium Miss. Circle, 25; Malone, Woman's Miss. Soc., for hospital, care Dr. F. D. Shepard, of which 100 from Miss Lucia F. Gilbert, for support of bed in woman's ward, 200; Port Chester, Letitia Simons, for pupil, care Rev. T. D. Christie, 25; Rochester, Mrs. A. E. Davison and friends, for pupil, care Rev. J. H. Pettee, 26, 282 00

NEW JERSEY.—East Orange, Trinity Cong. ch., for Madura College, 321; Montclair, Mrs. W. H. Schoonmaker, for hospital work, care Miss Lillian F. Cole, 25; Newton, D. F. Easton, for native helper, care Rev. H. E. B. Case, 60, 406 00

OHIO.—Cincinnati, Walnut Hills Cong. ch., for pupil, care Miss Mary T. Noyes, 15; Cleveland, Rev. Dwight Goddard, for Cui-po church land, 20; Garrettsville, Y. P. S. C. E., for work, care Rev. A. W. Staub, 5; Mallet Creek, Mr. and Mrs. M. E. Branch, for work, care Rev. E. H. Smith, 35; Marysville, Cong. ch., for work, care Rev. C. T. Riggs, 9; Oberlin, Shansi Memorial Association, Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; do., Mrs. W. V. Metcalf, for pupils, care Miss M. E. Moulton, 35, 181 50

DISTRICT OF COLUMBIA.—Washington, Friends, through Rev. L. S. Gates, for kindergarten work, Marathi, 11; do., do., for seats in Sholapur church, 2, 13 00

FLORIDA.—Lowell, Amelia Kendall, for work, care Rev. W. P. Sprague, 5 00

LOUISIANA.—New Orleans, Woman's Home Miss. Union, for pupil, care Miss S. R. Howland, 6 75

INDIANA.—Lafayette, 2d Presb. Sab. sch., for pupil, care Rev. T. D. Christie, 50 00

ILLINOIS.—Chicago, St. Paul's Evan. ch., Kingsley and Helen Coleman, for pupil, care Rev. I. M. Channon, 10; do., Y. P. S. C. E. of Grace Cong. ch., for pupil, care Mrs. R. Winsor, 10; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie School, Madura, 10; do., Maplewood Cong. Sab. sch., Miss Damon's class, for pupil, care Rev. H. Fairbank, 2; Evanston, 1st Cong. ch., Parke E. Simmons, for use of Rev. D. C. Greene, 25; do., Mrs. D. M. Buffington, of which 15 for pupil, care Miss E. B. Fowler, and 30 for pupils, care Rev. H. G. Bissell, 45; Joy Prairie, Cong. Sab. sch., for pupil, Marathi, 20; Oak Park, 1st Cong. ch. Woman's For. Miss. Soc. for Bible-reader, care Rev. R. Chambers, 29.50; do., Rev. H. F. Sayles, for native worker, South Africa, 10; Roseville, Mr. and Mrs. L. C. Axtell, of which 25 for work, care Rev. A. W. Clark, and 25 for hospital work, care Dr. S. B. Tallmon, 50; Wheaton, College ch., for pupil, care Dr. and Mrs. F. F. Tucker, 15; do., Sab. sch. of College ch., for use of Mr. and Mrs. H. C. Ebeling, 12; Woodstock, Cong. Sab. sch., for pupil, care Mrs. T. D. Christie, 10; ———, Friend, for work in Japan, 1, 249 50

MICHIGAN.—Detroit, Prim. Dept. of 1st Cong. ch., for work, care Miss V. Billings, 25 00

WISCONSIN.—Kenosha, 1st Cong. Sab. sch., for orphanage, care Rev. J. H. Pettee, 15 00

MINNESOTA.—Minneapolis, Plymouth Cong. ch., for school, care Rev. A. H. Clark, 178 00

IOWA.—Newton, Miss Ella A. Flagg, in honor of her sister Miss Mary L. Flagg, for memorial chapel at Melur, India, 100 00

MISSOURI.—Kansas City, Beacon Hill Messengers, for work, care Rev. W. P. Clarke, 3; do., Miss M. M. Haskell, for pupil, care Rev. T. T. Holway, 20; St. Louis, Union Y. P. S. C. E., for use of Rev. and Mrs. J. H. DeForest, 5, 28 00

SOUTH DAKOTA.—Delmont, Zoar Ger. Cong. ch., for work, care Rev. C. R. Hager, 20; Parkston, Parish chs., for work, care Miss J. L. Graf, 5; Spearfish, Rev. Mr. and Mrs. McCarthy, for student, care Rev. W. O. Pye, 25; Tyndall, Ger. Cong. ch., for work, care Rev. C. R. Hager, 30, 80 00

NEBRASKA.—Cambridge, 1st Cong. ch. Woman's Miss. Soc., for work, care Dr. F. F. Tucker, 15; Lincoln, 1st Ger. Cong. ch., of which 15 for use of Rev. C. R. Hager and 10 for use of Miss J. L. Graf, 25; Omaha, Hillside Cong. Sab. sch., for use of Miss M. B. Mills, 7.75, 47 75

KANSAS.—Norton, Beatrice Baker, for Bible-woman, care Rev. T. S. Lee, 48; Quinter, W. F. Wellman, for windmill at Sivas, 30, 78 00

COLORADO.—Colorado Springs, 1st Cong. Sab. sch., Mrs. Denis's class, for pupil, care Mrs. W. O. Ballantine, 10; Denver, Plymouth Cong. Sab. sch., for work, care Miss V. Billings, 11, 21 00

IDAHO.—Mountain Home, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 1.80; do., Jun. Y. P. S. C. E., for do., 2.20, 4 00

CALIFORNIA.—Los Angeles, Mary B. Henderson, for native teacher, care Rev. G. D. Wilder, 30; Pasadena, 1st Cong. ch., for native helper, care Rev. C. R. Hager, 15; Upland, Mrs. C. E. Harwood, for pupil, Okayama Orphanage, 25, 70 00

HAWAII.—Honolulu, through W. W. Hall, toward printing press, care Miss Jenny Olin, 1 00

BULGARIA.—Samokov, Y. P. S. C. E. of girls' school, for school for the blind, care Miss A. L. Millard, 5 81

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For use of Mrs. J. L. Fowle, 10 00

For Aintab scholarship,	16 75	
For work, care Mrs. R. S. M. Emrich,	3 00	
For work, care Mrs. R. S. M. Emrich,	5 00	
For use of Mrs. Wm. Hazen,	5 00	
For work, care Miss Edith Gates,	20 00	
For pupil, care Miss Belle Nugent,	5 00	
For work, care Mrs. R. Winsor,	15 00	
For pupil, care Miss Alice P. Adams,	5 00	
For work, care Miss M. F. Long,	15 00	99 75

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Miss Mary C. McClees, Oakland, California,
Treasurer

For normal school in Sivas,	8 00	
		3,561 46
Donations received in November,	33,248 10	
Legacies received in November,	9,611 56	
		42,859 66

Total from September 1, 1908, to November 30, 1908. Donations, $107,666.80; Legacies, $17,028.58 = $124,695.38.

Twentieth Century Fund

MASSACHUSETTS. — Lowell, Mrs. J. G. Buttrick, 25 00

Jaffna General Medical Mission

MASSACHUSETTS. — Amesbury, Main-st. Cong. Sab. sch. 25 00

Woman's Medical Mission, Jaffna

MASSACHUSETTS. — Springfield, North Cong. ch. 75 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Expense

NORTH DAKOTA. — Hurdsfield, G. S. Bascom, 5 00

Clarke-Abbott Fund

NEW YORK.—Irvington, Mrs. Byron W. Clarke, 2,500 00

The New Hiram Bingham

MAINE. — Bangor, 1st Cong. Sab. sch., 5.35; Brewer, 1st Cong. Sab. sch., 10.10; Brownville, Cong. Sab. sch., 2.80; Cumberland Center, do., 2.50; Harrison, do., 5.30; Minot Center, do., 1.50; Mt. Desert, do., 2.80; North Bridgton, do., 2.50; Oxford, do., 1.60; Standish, do., 3.50; West Minot, Union Sab. sch., 2.10; Woodfords, Cong. Sab. sch., 26.45, 66 50

NEW HAMPSHIRE. — Alstead, Cong. Sab. sch., 2; Bennington, do., 2.70; Bethlehem, do., .50; Derry, Cong. ch. and Sab. sch., 15; East Alstead, Cong. Sab. sch., 2.40; Francestown, do., 5; Hanover, Christ Cong. Sab. sch., 7.10; Hanover Center, 1st Cong. Sab. sch., 3.56; Hinsdale, Cong. Sab. sch., 5; Langdon, do., 4.10; Mason, do., 2.70; North Weare, do., 3.74; Pittsfield, do., 9.82; Portsmouth, North Cong. Sab. sch., 15.85, and the Creek Mission school, 2; Woodsville, Cong. Sab. sch., 3, 84 47

VERMONT. — Barnet, Cong. Sab. sch., .40; Bristol, do., 2.60; Cornwall, do., 4.20; East Barnet, do., 1.40; East Berkshire, do., 4.95; East Braintree and West Brookfield, do., 4.10; Essex, do., 1; Hubbardton, do., 4.34; Island Pond, do., 4.50; Jamaica, 1st Cong. Sab. sch., 1.90; Lyndon, Cong. Sab. sch., .50; Lyndonville, 1st Cong. Sab. sch., 2; Milton, Cong. Sab. sch., 2; Rochester, do., 6.10; Royalton, do., 5.20; St. Johnsbury Center, do., .60; Shoreham, do., 3, 48 79

MASSACHUSETTS. — Ashby, Cong. ch. and Sab. sch., 8.35; Ballardvale, Cong. Sab. sch., 5; Berkeley, do., 3.60; Boston, Old South Cong. Sab. sch., Mrs. Capron's class, 15; do., 1st Parish Sab. sch. (Charlestown), 11.75; do., Trinity Cong. Sab. sch. (Neponset), 11.15; Brookline, Harvard Cong. Sab. sch., 60; Buckland, Cong. Sab. sch., 5.20; Campello, South Cong. Sab. sch., 45; Cohasset, 2d Cong. Sab. sch., 1.10; Conway, Cong. Sab. sch., 3.40; Dedham, 1st Cong. Sab. sch., 3.30; Deerfield, Cong. Sab. sch., 2.50; Dunstable, do., 5; East Charlemont, do., 1.60; Easthampton, 1st Cong. Sab. sch., 11.52; do., Payson Cong. Sab. sch., 5.60; Easton Center, Cong. Sab. sch., 9.01; Edgartown, do., 4.90; Fall River, Fowler Cong. Sab. sch., 3; Foxboro, Bethany Cong. ch., Whatsoever Circle King's Daughters, 2; Harwichport, Pilgrim Cong. sab. sch., 10; Hardwick, Cong. Sab. sch., 5.20; Hatfield, Cong. Sab. sch., 5; Hingham Center, do., 8.10; Hubbardston, Y. P. S. C. E., 5; Lancaster, Cong. Sab. sch., 5.45; Lowell, Pawtucket Cong. Sab. sch., 22.80; Lunenburg, Cong. Sab. sch. and Y. P. S. C. E., 5.60; Middleboro, 1st Cong. Sab. sch., 3.35; Millis, Cong. Sab. sch., 4.20; Mt. Hermon, do., 5; Mt. Washington, do., 4.40; Newburyport, Prospect-st. Cong. Sab. sch., 4; North Brookfield, 1st Cong. Sab. sch., 6; Peabody, South Cong. Sab. sch., 21; Pepperell, Cong. Sab. sch., 15.20; Petersham, North Cong. Sab. sch., 7.60; Pittsfield, South Cong. Sab. sch., .45; Raynham, Harold Ashley, .10; Rockland, Cong. Sab. sch., 7.72; Salem, Prim. Dept., Tab. Cong. Sab. sch., 7.20; Shutesbury, Cong. Sab. sch., .10; Springfield, Park Cong. Sab. sch., 8; do., Olivet Cong. Sab. sch., 8; Taunton, Union Cong. Sab. sch., 6.10; Tewksbury, Cong. Sab. sch., 5; Uxbridge, do., 4.80; Watertown, Phillips Cong. Sab. sch., 22.55; Wendell, Cong. Sab. sch., 5.80; West Newbury, 1st Cong. Sab. sch., 2.55; Williamstown, Sab. sch. of ch. of Christ in the White Oaks, 1.34; Winchendon, Cong. Sab. sch., .20; do., 1st Cong. Sab. sch., 5; do., North Cong. Sab. sch., 13; Wollaston, Cong. Sab. sch., 14.81; Wrentham, Original Cong. Sab. sch., 6, and Ladies' Miss. Circle, 6, 480 60

RHODE ISLAND. — East Providence, Pope Y. P. S. C. E., 3.40; Peacedale, Cong. Sab. sch., 17; Providence, Beneficent Cong. Sab. sch., 7.59; Saylesville, Memorial Cong. Sab. sch., 8.20; Wood River Junction, Cong. Sab. sch., 2.50, 38 69

CONNECTICUT. — Berlin, 2d Cong. ch. and Sab. sch., 30; Deep River, Cong. Sab. sch., 12.38; Groton, Cong. Sab. sch., 9.10; Guilford, 1st Cong. Sab. sch., 5; Lebanon, Edwin N. Hinckley, 1; Litchfield, Cong. Sab. sch., 8; Milford, Plymouth Cong. ch. and Cong. Sab. sch., 2; New Britain, Stanley Memorial Cong. Sab. sch., 4.50; Newington, Cong. Sab. sch., 9.61; New London, 2d Cong. Sab. sch., 45; New Preston, Cong. Sab. sch., 6; North Mianus, Cong. ch., .90; Prospect, Cong. Sab. sch., 4.10; Putnam, 2d Cong. Sab. sch., 14.80; Shelton, Cong. Sab. sch., 6.30; South Manchester, Prim. Dept., Center Cong. Sab. sch., 1.60; South Windsor, 2d Cong. Sab. sch., 6; Stafford Springs, Cong. Sab. sch., 10.20; Stratford, Cong. Sab. sch., 11; Union, Cong. Sab. sch., 3; Waterbury, 2d Cong. Sab. sch., 15; West Willington, Cong. Sab. sch. .50; Woodbridge, Cong. Sab. sch., 10, 215 99

NEW YORK. — Ashville, Cong. Sab. sch., 1.26; Brooklyn, Lewis-av. Cong. Sab. sch., 32.40; Carthage, Cong. Sab. sch., 17.10; Deansboro, Cong. Sab. sch., 4.60; Flushing, Broadway Sab. sch., 4.10; Honeoye, Cong. Sab. sch., 25.15; Jamestown, 1st Cong. Sab. sch., of which 3 from Albanian Dept., 20; Java, Cong. Sab. sch., 5; Lisbon, 1st Cong. Sab. sch., 14; Manhattan, Cong. Sab. sch., 11.10; Mt. Sinai, Cong. Sab. sch., 3.50; Norwood, Cong. Sab. sch., 5.30; Osceola, Cong. Sab. sch., 2; Oswego, Cong. Sab. sch., 18.40; Phœnix, Cong. Sab. sch., 5; Rensselaer Falls, Cong. Sab. sch. 1.50; Saugerties, Cong. Sab. sch., 5.75; Westmoreland, Cong. Sab. sch., 5, 181 16

NEW JERSEY. — East Orange, Trinity Cong. Sab. sch., 23.05; Westfield, Cong. Sab. sch., 12.45, 35 50

PENNSYLVANIA.—Catasauqua, Bethel Sab. sch., 1.20; Coaldale, 2d Cong. Sab. sch., 2; East

Smithfield, Cong. Sab. sch., 1.67; Plymouth, Elm Cong. Sab. sch., 2.35, 7 22

OHIO.—Atwater, Cong. Sab. sch., 3; Castalia, Cong. Sab. sch., 2.50; Cincinnati, North Fairmount Cong. Sab. sch., 3.50; Cleveland, Euclid-av. Cong. Sab. sch., 11.61; do., Mizpah Cong. Sab. sch., 5; Garrettsville, Cong. Sab. sch., 1.80; Lodi, 1st Cong. ch., 2.68; Lorain, 1st Cong. Sab. sch., 8.50; Mt. Vernon, 1st Cong. Sab. sch., 16.10; North Olmsted, Cong. Sab. sch., 10.93; Oberlin, 2d Cong. Sab. sch., 9.40; Toledo, 1st Cong. Sab. sch., 7.95, 82 97

MARYLAND.—Baltimore, Associate Cong. Sab. sch. 9 28

NORTH CAROLINA.—Mebane, Cong. Sab. sch. 1 00

FLORIDA.—Avon Park, Cong. Sab. sch., 1.05; Daytona, Cong. Sab. sch., 5.85; Mount Dora, Cong. Sab. sch., 2.50; Pomona, Cong. Sab. sch., 3.63; St. Petersburg, Cong. Sab. sch., 7.20, 20 23

TENNESSEE.—Knoxville, Pilgrim Cong. Sab. sch., 6; Memphis, Strangers' Cong. Sab. sch., 10; Nashville, Miss. Sab. sch., 2, 18 00

ALABAMA.—Phœnix, Cong. Sab. sch., 1.50; Thorsby, United Protestant Sab. sch., 2.80; Talladega, Woman's Miss. Union, 5, 9 30

MISSISSIPPI.—Meridian, Cong. Sab. sch. 4 80

LOUISIANA.—Iowa, Cong. Sab. sch., 10.90; Kinder, Cong. Sab. sch., 5; Roseland, Cong. Sab. sch., 9.35, 25 25

TEXAS.—Morrill, Cong. Sab. sch. 4 00

ARKANSAS.—Gentry, Cong. Sab. sch. 5 00

INDIANA.—Dunkirk, Friends, .50; Terre Haute, Plymouth Cong. Sab. sch., 10.02, 10 52

OKLAHOMA.—Agra, Cong. Sab. sch. 7 20

ILLINOIS.—Albion, Cong. Sab. sch., 2.40; Atkinson, Cong. Sab. sch., 3.50; Avon, Cong. Sab. sch., 4; do., Y. P. S. C. E., 2; Blue Island, Cong. Sab. sch., 3.63; Cambridge, Cong. Sab. sch., 1.70; Chebanse, 1st Cong. Sab. sch., 8; Chicago, New England Cong. Sab. sch., 14.10; do., 52d-av. Cong. Sab. sch., 6.50; do., Crawford Cong. Sab. sch., 5.90; do., Bethany Cong. Sab. sch., 5.30; do., Fellowship Cong. Sab. sch., 4.50; Chillicothe, Plymouth Cong. Sab. sch., 1.49; Crystal Lake, Cong. Sab. sch., 11.75; De Pue, Cong. Sab. sch., 3; Dunlap, Cong. Sab. sch., 5; Griggsville, Cong. Sab. sch., 4.45; Lockport, Cong. Sab. sch., 2.35; Morton, Cong. Sab. sch., 5; Oak Park, 1st Cong. Sab. sch., 50; Providence, Cong. Sab. sch., 3.20; Roscoe, Cong. Sab. sch., 1.32; Udina, Cong. Sab. sch., 1; Waukegan, 1st Cong. Sab. sch., 3.50; Wheaton, Cong. Sab. sch., 2.50, 156 09

MICHIGAN.—Addison, Cong. Sab. sch., 3.58; Alba, Cong. Sab. sch., 4.22; Athens, Cong. Sab. sch., 14; Bancroft, 1st Cong. Sab. sch., 5; Big Rapids, 1st Cong. Sab. sch., 4.65; Carsonville, Cong. Sab. sch., 1.20; Columbus, Cong. Sab. sch., 7; Constantine, Cong. Sab. sch., 12.17; Covert, Cong. Sab. sch., 7.30; Custer, Cong. Sab. sch., 2.40; Detroit, Friends, 3.90; Douglas, Cong. Sab. sch., 7; Durand, Cong. Sab. sch., 2.50; Galesburg, Cong. Sab. sch., 2.10; Hancock, Cong. Sab. sch., 39.23; Hartland, Cong. Sab. sch., 1.18; Jackson, 1st Cong. Sab. sch., 9.13; Leroy, Cong. Sab. sch., 4; Litchfield, 1st Cong. Sab. sch., 7.60; Merrill, Cong. Sab. sch., 3.12; Moline, 1st Cong. Sab. sch., 4; New Baltimore, Cong. Sab. sch., 1.20; Olivet, Cong. Sab. sch., 14.46; St. Clair, Cong. Sab. sch., 3.35; Thompsonville, 1st Cong. Sab. sch., 3.65; Victor, 1st Cong. ch., 1.50, 169 44

WISCONSIN.—Arena, 1st Cong. Sab. sch., 1.90; Berlin, Union Cong. Sab. sch., 5.12; Brodhead, Cong. Sab. sch., 2.10; Burlington, Plymouth Cong. Sab. sch., 10; Dorchester, Cong. Sab. sch., 2.60; Dousman, Bark River Cong. Sab. sch., 2.10; Elroy, Plymouth Cong. Sab. sch., 2.50; Fulton, Cong. Sab. sch., 6.60; Gay's Mills, Cong. Sab. sch., 5.50; La Crosse, Cong. Sab. sch., 25.40; Milwaukee, Plymouth Cong. Sab. sch., 17; Oshkosh, 1st Cong. Sab. sch., 7.50; Platteville, Cong. Sab. sch., 6.70; Plymouth, Cong. Sab. sch., 5; Racine, 1st Cong. Sab. sch., 13.25; Red Granite, Cong. Sab. sch., 4.10; Tomahawk, Cong. Sab. sch., 2; Walworth, Cong. Sab. sch., 9; Wauwatosa, Cong. Sab. sch., 10; Williams Bay, Cong. Sab. sch., 4; Windsor, Cong. Sab. sch., 3.30, 145 67

MINNESOTA.—Bertha, Cong. Sab. sch., 1; Biwabik, Cong. Sab. sch., 1; Cannon Falls, 1st Cong. Sab. sch., 3.40; Clarissa, Union Cong. Sab. sch., 2.25; Cottage Grove, Cong. Sab. sch., 7.25; Ellsworth, Cong. Sab. sch., 3.50; Fairmont, Cong. Sab. sch., 2.50; Fair Oaks, Cong. Sab. sch., 5.65; Fertile, 1st Cong. Sab. sch., 5; Freedom, Cong. Sab. sch., 2; Lake City, 1st Cong. Sab. sch., 9; Little Falls, Cong. Sab. sch., .90; Medford, Cong. Sab. sch., 4.25; Minneapolis, 5th-av. Cong. Sab. sch., 10; Moorhead, Cong. Sab. sch., 10.75; Rochester, Cong. Sab. sch., 19.55; St. Louis Park, Union Cong. Sab. sch., 3; St. Paul, Cyril Cong. Sab. sch., 7.80; Zumbrota, Cong. Sab. sch., 1.40, 100 20

IOWA.—Cedar Rapids, Bethany Cong. Sab. sch., 5; Center, Cong. Sab. sch., 4.70; Charles City, Cong. Sab. sch., 22.39; Eldora, 1st Cong. Sab. sch., 6.15; Exira, Cong. Sab. sch., 1.40; Fort Dodge, Cong. Sab. sch., 10; do., 1st Y. P. S. C. E., 2; Gaza, Cong. Sab. sch., 5; Glenwood, Cong. Sab. sch., 7.92; Odebolt, Cong. Sab. sch., 4.35; Old Man's Creek, Welsh Cong. Sab. sch., 4; Orchard, Cong. Sab. sch., 3.80; Ottumwa, 1st Cong. Sab. sch., 5.55; Red Oak, Cong. Sab. sch., 5.54; Sheldon, Cong. Sab. sch., 11.70; Vancleve, Cong. Sab. sch., 4; Victor, Cong. Sab. sch., 5; Waverly, Cong. Sab. sch., 6.25, 114 75

MISSOURI.—Iberia, Cong. Sab. sch., 4.40; Kansas City, Beacon Hill Cong. Sab. sch., 4.72; Maplewood, Cong. Sab. sch., 10, 19 12

NORTH DAKOTA.—Carrington, Rose Hill Sab. sch., 2; Dawson, Cong. Sab. sch., 5; Dwight, Cong. Sab. sch., 1.80; Grand Forks, Cong. Sab. sch., 5; Haynes, Cong. Sab. sch., 1.60, 15 40

SOUTH DAKOTA.—Geddes, Cong. Sab. sch., 3; Glenview, Cong. Sab. sch., 5.65; Hetland, Cong. ch., 4.10; Lane, Cong. Sab. sch., 2, 14 75

NEBRASKA.—Albion, Cong. Sab. sch., 12.25; Arlington, do., 5; Bertrand, do., 6.94; Bingham, do., 7; Blair, do., 5.30; Franklin, do., 10; Geneva, do., 5; Hildreth, do., 3.85; Hyannis, do., 7.50; Lincoln, Vine Cong. Sab. sch., 8.30; Oacoma, Cong. Sab. sch., 1.50; Palisade, Cong. Sab. sch., .50; Ravenna, do., 6.50; Rokeby, do., 1.60; Verdon, do., 1.61, 82 85

KANSAS.—Dover, Cong. Sab. sch., 4; Downs, do., 3; Kansas City, 1st Cong. Sab. sch., 4.50; Kingsley, Cong. Sab. sch., 5.50; Kiowa, do., 6.70; Muscotah, do., 6; Parsons, do., 2; Partridge, do., 5.61; Powhattan, Cong. ch., 5; Rosedale, Cong. Sab. sch., 1.15; Sedgwick, do., 3.80; Topeka, Central Cong. Sab. sch., 22.80; Wabaunsee, Cong. Sab. sch., 8, 78 06

WYOMING.—Big Horn, Cong. Sab. sch., 1.20; Cheyenne, 1st Cong. Sab. sch., 12.10, 13 30

COLORADO.—Denver, 2d Cong. Sab. sch., 15.10; do., North Cong. Sab. sch., 8; do., 3d Cong. Sab. sch., 5; Eaton, 1st Cong. Sab. sch., 8; Highland Lake, Cong. Sab. sch., 4.14; Julesburg, do., 8.90; Lyons, do., 3.40; Paonia, do., 5.80, 58 34

ARIZONA.—Prescott, Cong. Sab. sch. 16 00

UTAH.—Park City, Cong. Sab. sch. 7 55

NEVADA.—Fairview, Cong. Sab. sch. 1 00

IDAHO.—Pocatello, 1st Cong. Sab. sch. 5 00

WASHINGTON.—Anacortes, Pilgrim Cong. Sab. sch., 3.85; Brighton, Cong. Sab. sch., 5; Eagle Harbor, do., 2.50; Seattle, Queen Anne Cong. Sab. sch., 2.50; Tolt, Cong. Sab. sch., 1, 14 85

OREGON.—Forest Grove, Cong. Sab. sch., 13; Ione, do., 7; Hoodview, do., 3.55, 23 55

CALIFORNIA.—Alameda, 1st Cong. ch., 23.75; Berkeley, Park Cong. Sab. sch., 7.75; do., 1st Cong. Sab. sch., 7.50; Campbell, Cong. Sab. sch., 3.50; Dehesa, do., 1.25; Kenwood, do., 3; Los Angeles, R. A. Harris, 5; Oakland, Plymouth Cong. Sab. sch., 9.50; Orville, Cong. Sab. sch., 16; Perris, do., 4.50; Rio Vista, do., 4.10; San Diego, 1st Cong. Sab. sch., 20; San Francisco, Mission Sab. sch., 15; do., Plymouth Cong. Sab. sch., 13.06; do., Park Cong. Sab. sch., 11.15; Sonoma, Cong. Sab. sch., 3.30; Sunol, do., 1.10; Weaverville, do., 10, 159 46

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